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The Week of Our Lord's Passion

CONTAINING THE INTERWOVEN GOSPEL NARRATIVE OF HIS LAST WEEK; A SERIES OF DAILY MEDITATIONS, AND A VOLUME OF NOTES AND ILLUSTRATIONS ON THE PASSION AND RESURRECTION OF JESUS

ARRANGED FOR

SERVICES IN PREPARATION FOR EASTER AND FOR PRIVATE STUDY AND DEVOTION

BY

WILLIAM E. BARTON, THEODORE G. SOARES
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AUTHORS OF "HIS LAST WEEK," "HIS LIFE," "HIS FRIENDS," "HIS GREAT APOSTLE"

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PREFACE.

Within two years the little booklet called "His Last Week" has made its way into nearly a quarter of a million homes, and to every part of the English speaking world. To assist the reader by reverent interpretations, and the compilation of a series of notes covering the topics in this day-by-day study of the Passion, this larger book has been prepared. The editors have made use of all the suggestions that have reached them from those who have used the smaller book, and they send this out with the sincere hope that it will assist very many readers who follow our Lord in the study of these days of His Passion.

The editors have not intruded their own interpretations between the portions of the Scripture narrative. Those who wish may still read the simple Gospel story without note or comment. But for the teacher, the invalid and the student at home, as well as for Christians gathered in nightly meetings, these notes and meditations may be found to have real value.

The effort has been to make this book of service, not only for the time of the Passion, but for the whole year. While the labor involved would have justified its publication in expensive form, the publishers have met the desire of the editors in presenting it at the lowest possible price, and in styles suited to popular distribution and permanent preservation.

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HIS LAST WEEK—Prices: 1 to 9 copies 7 cents; 10 to 49 copies 6 cents; 50 to 500 copies 5 cents, with charges fully prepaid.

THE WEEK OF OUR LORD'S PASSION—Prices net with postage prepaid: Paper, one copy 15 cents; 10 copies $1.25; 25 to 250 copies 10 cents each. Cloth, 25 cents; 10 copies $2.25 prepaid; 100 copies (not prepaid) $20.00. Full leather, gilt edges, 75 cents postpaid.

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The Week of Our Lord's Passion

PART I.

The Gospel Narrative of His Last Week

HIS LAST JOURNEY TO JERUSALEM

The Shadow of the Cross

And it came to pass when the days were well nigh come that Jesus should be received up, he stedfastly set his face to go to Jerusalem. And he departed from Galilee, and passed through the borders of Samaria and Galilee, and came into the borders of Judea beyond the Jordan. And great multitudes followed him, and he healed them there.

And they were on the way, going up to Jerusalem; and Jesus was going before them; and they were amazed; and they that followed were afraid.

And he took again the twelve, and began to tell them the things that were to happen unto them, saying, "Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and the scribes; and they shall condemn him to death, and shall deliver him unto the Gentiles; and they shall mock him, and shall spit upon him, and shall scourge him, and shall kill him; and after three days he shall rise again."

Thomas, therefore, who is called Didymus, said unto his fellow-disciples, "Let us also go, that we may die with him."

And he entered and passed through Jericho and went on before, going up to Jerusalem.

And they understood none of these things: and this saying was hid from them: and they perceived not the things that were said.

The Sons of Thunder.

Then came to him the mother of the sons of Zebedee with her sons James and John, worshipping him, and asking a certain thing of him.

And he said unto her, "What wouldest thou?"

She saith unto him, "Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom."

But Jesus answered and said, "Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? or to be baptized with the baptism that I am baptized with?"

And they said unto him, "We are able."

And Jesus said unto them, "The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized: but to sit on my right hand or on my left hand is not mine to give; but it is for them for whom it hath been prepared of my Father."

And when the ten heard it, they began to be moved with indignation concerning James and John.

And Jesus called them to him, and saith unto them, "Ye know that they who are accounted to rule over the Gentiles lord it over them; and their great ones exercise authority over them. But it is not so among you: but whosoever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all. Even as the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many."

Going Up to Jerusalem.

Now the passover of the Jews was at hand: and many went up to Jerusalem out of the country before the passover, to purify themselves. They sought therefore for Jesus, and spake one with another, as they stood in the temple, "What think ye? That he will not come to the feast?"

Now the chief priests and the Pharisees had given commandment, that, if any man knew where he was, he should show it, that they might take him.

The Feast at Bethany.

Jesus therefore six days before the passover came to Bethany, where Lazarus was, whom Jesus raised from the dead. So they made him a supper there in the house of Simon the leper; and Martha served: but Lazarus was one of them that sat at meat with him. Mary therefore took a pound of ointment of pure nard, very precious, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment.

But Judas Iscariot, one of his disciples, that should betray him, saith, "Why was not this ointment sold for three hundred shillings, and given to the poor?"

Now this he said, not because he cared for the poor; but because he was a thief, and having the bag took away what was put therein.

Jesus therefore said, "Suffer her to keep it against the day of my burying. For the poor ye have always with you; but me ye have not always. She hath done what she could; she hath anointed my body beforehand for the burying. And verily I say unto you, Wheresoever the gospel shall be preached throughout

the whole world, that also which this woman hath done shall be spoken of for a memorial of her."

The common people therefore of the Jews learned that he was there: and they came not for Jesus' sake only, but that they might see Lazarus also, whom he had raised from the dead. But the chief priests took counsel that they might put Lazarus also to death; because that by reason of him many of the Jews went away, and believed on Jesus.

PALM SUNDAY—THE DAY OF TRIUMPH.

The Triumphal Entry.

On the morrow when they drew nigh unto Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth two of his disciples, and saith unto them, "Go your way into the village that is over against you: and straightway as ye enter into it, ye shall find a colt tied, whereon no man ever yet sat: loose him, and bring him. And if any one say unto you, 'Why do ye this?' say ye, 'The Lord hath need of him'; and straightway he will send him back hither."

Now this is come to pass, that it might be fulfilled, which was spoken through the prophet, saying,

> "Tell ye the daughter of Zion,
> Behold, thy King cometh unto thee,
> Meek, and riding upon an ass,
> And upon a colt the foal of an ass."

And they went away, and found a colt tied at the door without in the open street: and they loose him. And certain of them that stood there said unto them, "What do ye, loosing the colt?" And they said unto them even as Jesus had said: and they let them go. And they bring the colt unto Jesus, and cast on him their garments; and he sat upon him.

And the most part of the multitude spread their garments upon the way; and others branches, which they had cut from the fields. And they that went before, and they that followed, cried, "Hosanna; Blessed is he that cometh in the name of the Lord: Blessed is

the kingdom that cometh, the kingdom of our father David: Hosanna in the highest."

And some of the Pharisees from the multitude said unto him, "Teacher, rebuke thy disciples."

And he answered and said, "I tell you that, if these shall hold their peace, the stones will cry out."

And when he drew nigh, he saw the city and wept over it, saying, "If thou hadst known in this day, even thou, the things which belong unto peace! but now they are hid from thine eyes. For the days shall come upon thee, when thine enemies shall cast up a bank about thee, and compass thee round, and keep thee in on every side, and shall dash thee to the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation."

And when he was come into Jerusalem, all the city was stirred, saying, "Who is this?"

And the multitudes said, "This is the prophet, Jesus, from Nazareth of Galilee."

The Pharisees therefore said among themselves, "Behold, how ye prevail nothing; lo, the world is gone after him."

And he entered into Jerusalem, into the temple; and when he had looked round about upon all things, it being now eventide, he went out unto Bethany with the twelve.

MONDAY—THE DAY OF AUTHORITY.

The Cursing of the Fig Tree.

And on the morrow, when they were come out from Bethany, he hungered. And seeing a fig tree afar off having leaves, he came, if haply he might find anything thereon: and when he came to it, he found nothing but leaves; for it was not the season of figs. And he answered and said unto it, "No man eat fruit from thee henceforward for ever."

And his disciples heard it.

The Cleansing of the Temple.

And they come to Jerusalem: and he entered into the temple, and began to cast out them that sold and them that bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves: and he would not suffer that any man should carry a vessel through the temple. And he taught, and said unto them, "Is it not written, 'My house shall be called a house of prayer for all the nations?' but ye have made it a den of robbers?"

And the blind and the lame came to him in the temple; and he healed them. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, "Hosanna to the son of David": they were moved with indignation, and said unto him, "Hearest thou what these are saying?"

And Jesus saith unto them, "Yea: did ye never read, 'Out of the mouth of babes and sucklings thou hast perfected praise'?"

And the chief priests and the scribes and the principal men of the people sought to destroy him: and they could not find what they might do; for the people all hung upon him, listening.

And he left them, and went forth out of the city to Bethany, and lodged there.

TUESDAY—THE DAY OF CONTROVERSY.

The Lesson from the Withered Fig Tree.

And as they passed by in the morning, they saw the fig tree withered away from the roots. And Peter calling to remembrance saith unto him, "Rabbi, behold the fig tree which thou cursedst is withered away."

And Jesus answering saith unto them, "Have faith in God. Verily I say unto you, Whosoever shall say unto this mountain, 'Be thou taken up and cast into the sea'; and shall not doubt in his heart, but shall believe that what he saith cometh to pass; he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them. And whensoever ye stand praying, forgive, if ye have aught against any one; that your Father also who is in heaven may forgive you your trespasses."

The Challenge of Christ's Authority.

And they came again to Jerusalem. And all the people came early in the morning to him in the temple to hear him. And as he was teaching the people in the temple, and preaching the gospel, there came upon him the chief priests and the scribes with the elders; and they spake, saying unto him, "Tell us: By what authority doest thou these things? or who is he that gave thee this authority?"

And Jesus answered, and said unto them, "I also will ask you one question, which if ye tell me, I likewise will tell you by what authority I do these things. The

baptism of John, whence was it? from heaven or from men?"

And they reasoned with themselves, saying, "If we shall say, 'From heaven'; he will say unto us, 'Why did ye not believe him?' But if we shall say, 'From men'; all the people will stone us: for they are persuaded that John was a prophet."

And they answered Jesus, and said, "We know not."

And Jesus said unto them, "Neither tell I you by what authority I do these things."

Three Warning Parables.

THE TWO SONS.

"But what think ye? A man had two sons; and he came to the first, and said, 'Son, go work to-day in the vineyard.' And he answered and said, 'I will not': but afterward he repented himself, and went. And he came to the second, and said likewise. And he answered and said, 'I go, sir': and went not. Which of the two did the will of his father?"

They say, "The first."

Jesus saith unto them, "Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. For John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye saw it, did not even repent yourselves afterward that ye might believe him."

THE WICKED HUSBANDMEN.

"Hear another parable: There was a man who was a householder, who planted a vineyard, and set a hedge about it, and digged a winepress in it, and

built a tower, and let it out to husbandmen, and went into another country. And when the season of the fruits drew near, he sent his servants to the husbandmen, to receive his fruits. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first: and they did unto them in like manner. But afterward he sent unto them his son, saying, 'They will reverence my son.' But the husbandmen, when they saw the son, said among themselves, 'This is the heir; come, let us kill him, and take his inheritance.' And they took him, and cast him forth out of the vineyard, and killed him. When therefore the lord of the vineyard shall come, what will he do unto those husbandmen?"

They say unto him, "He will miserably destroy those miserable men, and will let out the vineyard unto other husbandmen, who shall render him the fruits in their seasons."

Jesus saith unto them, "Did ye never read in the scriptures,

> 'The stone which the builders rejected,
> The same was made the head of the corner;
> This was from the Lord,
> And it is marvellous in our eyes'?

Therefore say I unto you, The kingdom of God shall be taken away from you, and shall be given to a nation bringing forth the fruits thereof. And he that falleth on this stone shall be broken to pieces; but on whomsoever it shall fall, it will scatter him as dust."

And when the chief priests and the Pharisees heard his parables, they perceived that he spake of them. And when they sought to lay hold on him, they feared the multitudes, because they took him for a prophet.

THE MARRIAGE OF THE KING'S SON.

And Jesus answered and spake again in parables unto them, saying, "The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son, and sent forth his servants to call them that were bidden to the marriage feast: and they would not come. Again he sent forth other servants, saying, Tell them that are bidden, 'Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready; come to the marriage feast.' But they made light of it, and went their ways, one to his own farm, another to his merchandise; and the rest laid hold on his servants, and treated them shamefully, and killed them. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city. Then saith he to his servants, 'The wedding is ready, but they that were bidden were not worthy. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast.' And those servants went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was filled with guests. But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment: and he saith unto him, 'Friend, how camest thou in hither not having a wedding-garment?' And he was speechless. Then the king said to the servants, 'Bind him hand and foot and cast him out into the outer darkness'; there shall be the weeping and the gnashing of teeth. For many are called, but few chosen."

Three Hostile Questions Asked of Jesus.

TRIBUTE TO CAESAR.

Then went the Pharisees, and took counsel how they

might ensnare him in his talk so as to deliver him up to the rule and to the authority of the governor. And they send to him their disciples, with the Herodians, saying, "Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?"

But Jesus perceived their craftiness, and said, "Why make ye trial of me, ye hypocrites? Show me the tribute money."

And they brought unto him a denarius. And he saith unto them, "Whose is this image and superscription?"

They say unto him, "Cæsar's."

Then he saith unto them, "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's."

And when they heard it, they marvelled, and left him, and went away.

THE RESURRECTION.

And there came to him certain of the Sadducees, they that say that there is no resurrection; and they asked him, saying, "Teacher, Moses wrote unto us, that if a man's brother die, having a wife, and he be childless, his brother should take the wife, and raise up seed unto his brother. There were therefore seven brethren: and the first took a wife, and died childless; and the second; and the third took her; and likewise the seven also left no children, and died. Afterward the woman also died. In the resurrection therefore whose wife of them shall she be? for the seven had her to wife."

And Jesus said unto them, "The sons of this world

marry, and are given in marriage: but they that are accounted worthy to attain to that world, and the resurrection from the dead, neither marry, nor are given in marriage: for neither can they die any more: for they are equal unto the angels; and are sons of God, being sons of the resurrection. But that the dead are raised, even Moses showed, in the place concerning the Bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. Now he is not the God of the dead, but of the living: for all live unto him."

And when the multitudes heard it, they were astonished at his teaching.

THE GREATEST COMMANDMENT.

And one of the scribes came, and heard them questioning together, and knowing that he had answered them well, asked him, "What commandment is the first of all?"

Jesus answered, "The first is, 'Hear, O Israel: The Lord our God, the Lord is one: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' The second is this, 'Thou shalt love thy neighbor as thyself.' There is none other commandment greater than these."

And the scribe said unto him, "Of a truth, Teacher, thou hast well said that he is one: and there is none other but he: and to love him with all the heart, and with all the understanding and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices."

And when Jesus saw that he answered discreetly, he said unto him, "Thou art not far from the kingdom of God."

The Unanswerable Question of Jesus.

Now while the Pharisees were gathered together Jesus asked them a question, saying, "What think ye of the Christ? whose son is he?"

They say unto him, "The son of David."

He saith unto them, "How then doth David in the Spirit call him Lord, saying,

'The Lord said unto my Lord,
Sit thou on my right hand,
Till I put thine enemies underneath thy feet?'

If David then calleth him Lord, how is he his son?"

And no one was able to answer him a word, neither durst any man from that day forth ask him any more questions.

And the common people heard him gladly.

Discourse of Jesus Against the Scribes and Pharisees.

Then spake Jesus to the multitudes and to his disciples, saying, "The scribes and the Pharisees sit on Moses' seat: all things therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with their finger. But all their works they do to be seen of men: for they make broad their phylacteries, and enlarge the borders of their garments, and love the chief place at feasts, and the chief seats in the synagogues, and the salutations in the market-places, and to be called of men, 'Rabbi.' But be not ye called 'Rabbi,' for one is your teacher, and all ye are brethren. And call no man your father on the earth: for one is your Father, even he who is in

how he talks, how he insults the men, how he bears down them, how he lays his great grip upon them & shakes them — & they cannot answer him

Parker. Inner life of Christ. III 149

heaven. Neither be ye called masters: for one is your master, even the Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be humbled: and whosoever shall humble himself shall be exalted.

"But woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.

"Woe unto you, scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is become so, ye make him twofold more a son of hell than yourselves.

"Woe unto you, ye blind guides, that say, 'Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor.' Ye fools and blind: for which is greater, the gold, or the temple that hath sanctified the gold? And, 'Whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, he is a debtor.' Ye blind: for which is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things thereon. And he that sweareth by the temple, sweareth by it, and by him that dwelleth therein. And he that sweareth by the heaven, sweareth by the throne of God, and by him that sitteth thereon.

"Woe unto you, scribes and Pharisees, hypocrites! for ye tithe mint and anise and cummin, and have left undone the weightier matters of the law, justice, and mercy, and faith: but these ye ought to have done, and not to have left the other undone. Ye blind guides, that strain out the gnat, and swallow the camel!

"Woe unto you, scribes and Pharisees, hypocrites! for ye cleanse the outside of the cup and of the platter, but within they are full from extortion and excess. Thou blind Pharisee, cleanse first the inside of the cup and of the platter, that the outside thereof may become clean also.

"Woe unto you, scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which outwardly appear beautiful, but inwardly are full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men, but inwardly ye are full of hypocrisy and iniquity.

"Woe unto you, scribes and Pharisees, hypocrites! for ye build the sepulchres of the prophets, and garnish the tombs of the righteous, and say, 'If we had been in the days of our fathers, we should not have been partakers with them in the blood of the prophets.' Wherefore ye witness to yourselves, that ye are sons of them that slew the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye offspring of vipers, how shall ye escape the judgment of hell? Therefore, behold, I send unto you prophets, and wise men, and scribes: some of them shall ye kill and crucify; and some of them shall ye scourge in your synagogues, and persecute from city to city: that upon you may come all the righteous blood shed on the earth, from the blood of Abel the righteous unto the blood of Zachariah son of Barachiah, whom ye slew between the sanctuary and the altar. Verily I say unto you, All these things shall come upon this generation.

"O Jerusalem, Jerusalem, that killeth the prophets, and stoneth them that are sent unto her! how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye

would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, 'Blessed is he that cometh in the name of the Lord.'"

The Widow's Two Mites.

And he sat down over against the treasury, and beheld how the multitude cast money into the treasury: and many that were rich cast in much. And there came a poor widow, and she cast in two mites, which make a farthing. And he called unto him his disciples, and said unto them, "Verily, I say unto you, This poor widow cast in more than all they that are casting into the treasury: for they all did cast in of their superfluity; but she of her want did cast in all that she had, even all her living."

The Gentiles Seek Jesus.

Now there were certain Greeks among those that went up to worship at the feast: these therefore came to Philip, who was of Bethsaida of Galilee, and asked him, saying, "Sir, we would see Jesus."

Philip cometh and telleth Andrew: Andrew cometh, and Philip, and they tell Jesus.

And Jesus answereth them, saying, "The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a grain of wheat fall into the earth and die, it abideth by itself alone; but if it die, it beareth much fruit. He that loveth his life loseth it: and he that hateth his life in this world shall keep it unto life eternal. If any man serve me, let him follow me: and where I am, there shall also my servant be: if any man serve me, him will the Father honor. Now is my soul troubled; and what

shall I say? Father, save me from this hour. But for this cause came I unto this hour. Father, glorify thy name."

There came therefore a voice out of heaven, saying, "I have both glorified it, and will glorify it again."

The multitude, therefore, that stood by, and heard it, said that it had thundered: others said, "An angel hath spoken to him."

Jesus answered and said, "This voice hath not come for my sake, but for your sakes. Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all men unto myself."

But this he said, signifying by what manner of death he should die.

The multitude therefore answered him, "We have heard out of the law that the Christ abideth forever: and how sayest thou, 'The Son of man must be lifted up'? who is this Son of man?"

Jesus therefore said unto them, "Yet a little while is the light among you. Walk while ye have the light, that darkness overtake you not: and he that walketh in the darkness knoweth not whither he goeth. While ye have the light, believe on the light, that ye may become sons of light."

These things spake Jesus, and he departed and hid himself from them.

The Jews Reject Jesus.

But though he had done so many signs before them, yet they believed not on him: that the word of Isaiah the prophet might be fulfilled, which he spake,

> "Lord, who hath believed our report?
> And to whom hath the arm of the Lord been revealed?"

For this cause they could not believe, for that Isaiah said again,

> "He hath blinded their eyes, and he hardened their heart;
> Lest they should see with their eyes, and perceive with their heart,
> And should turn,
> And I should heal them."

These things said Isaiah, because he saw his glory; and he spake of him. Nevertheless even of the rulers many believed on him; but because of the Pharisees they did not confess it, lest they should be put out of the synagogue: for they loved the glory that is of men more than the glory that is of God.

And Jesus cried and said, "He that believeth on me, believeth not on me, but on him that sent me. And he that beholdeth me beholdeth him that sent me. I am come a light into the world, that whosoever believeth on me may not abide in the darkness. And if any man hear my sayings, and keep them not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my sayings, hath one that judgeth him: the word that I spake, the same shall judge him in the last day. For I spake not from myself; but the Father that sent me, he hath given me a commandment, what I should say, and what I should speak. And I know that his commandment is life eternal; the things therefore which I speak, even as the Father hath said unto me, so I speak."

Discourse Concerning the Future.

And Jesus went out from the temple, and was going on his way; and his disciples came to him to show him the buildings of the temple.

But he answered and said unto them, "See ye not all these things? Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down."

And as he sat on the mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, "Tell us, when shall these things be? and what shall be the sign when these things are all about to be accomplished?"

And Jesus began to say unto them, "Take heed that no man lead you astray. Many shall come in my name, saying, 'I am he,' and shall lead many astray. And when ye shall hear of wars and rumors of wars, be not troubled: these things must needs come to pass; but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; there shall be earthquakes in divers places; there shall be famines: these things are the beginning of the travail.

"But take ye heed to yourselves: for they shall deliver you up to councils; and in synagogues shall ye be beaten; and before governors and kings shall ye stand for my sake, for a testimony unto them. And the gospel must first be preached unto all the nations. And when they lead you to judgment, and deliver you up, be not anxious beforehand what ye shall speak; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Spirit. But ye shall be delivered up even by parents, and brethren, and kinsfolk, and friends: and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake.

"And then shall many stumble, and shall deliver up one another, and shall hate one another. And many false prophets shall arise, and shall lead many astray. And because iniquity shall be multiplied, the love of

the many shall wax cold. But he that endureth to the end, the same shall be saved.

"But when ye see Jerusalem compassed with armies, then know that her desolation is at hand. Then let them that are in Judæa flee unto the mountains; let him that is on the housetop not go down to take out the things that are in his house: and let him that is in the field not return back to take his cloak. For these are days of vengeance, that all things which are written may be fulfilled.

"But woe unto them that are with child and to them that give suck in those days! And pray ye that your flight be not in the winter, neither on a Sabbath: for then shall be great tribulation, such as hath not been from the beginning of the world until now, no, nor ever shall be. And except those days had been shortened, no flesh would have been saved: but for the elect's sake those days shall be shortened. Then if any man shall say unto you, 'Lo, here is the Christ,' or, 'Here,' believe it not. For there shall arise false Christs, and false prophets, and shall show great signs and wonders; so as to lead astray, if possible, even the elect. But take ye heed: behold, I have told you all things beforehand. If, therefore, they shall say unto you, 'Behold, he is in the wilderness,' go not forth: 'Behold, he is in the inner chambers,' believe it not. For as the lightning cometh forth from the east and is seen even unto the west, so shall be the coming of the Son of man. Wheresoever the carcase is, there will the eagles be gathered together.

"But immediately after the tribulation of those days the sun shall be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of man in heaven: and

then shall all the tribes of the earth mourn, and they shall see the Son of man coming on the clouds of heaven with power and great glory. And he shall send forth his angels with a great sound of a trumpet, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven.

"Now from the fig tree learn her parable: when her branch is now become tender, and putteth forth its leaves, ye know that the summer is nigh; even so ye also, when ye see all these things, know ye that he is nigh, even at the doors. Verily I say unto you, This generation shall not pass away till all these things be accomplished. Heaven and earth shall pass away, but my words shall not pass away. But of that day and hour knoweth no one, not even the angels of heaven, neither the Son, but the Father only.

"But take heed to yourselves, lest haply your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and that day come on you suddenly as a snare; for so shall it come upon all them that dwell on the face of all the earth. But watch ye at every season, making supplication, that ye may prevail to escape all these things that shall come to pass, and to stand before the Son of man.

"And as were the days of Noah, so shall be the coming of the Son of man. For as in those days which were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark, and they knew not until the flood came, and took them all away; so shall be the coming of the Son of man. Then shall two men be in the field; one is taken, and one is left; two women shall be grinding at the mill; one is taken, and one is

left. Watch therefore: for ye know not on what day your Lord cometh.

"But know this, that if the master of the house had known in what watch the thief was coming, he would have watched, and would not have suffered his house to be broken through. Therefore be ye also ready; for in an hour that ye think not the Son of man cometh.

"Take ye heed, watch and pray: for ye know not when the time is. It is as when a man, sojourning in another country, having left his house, and given authority to his servants, to each one his work, commanded also the porter to watch. Watch therefore: for ye know not when the lord of the house cometh, whether at even, or at midnight, or at cockcrowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you I say unto all, Watch.

"Who then is the faithful and wise servant, whom the lord hath set over his household, to give them their food in due season? Blessed is that servant, whom his lord when he cometh shall find so doing. Verily I say unto you, that he will set him over all that he hath. But if that evil servant shall say in his heart, 'My lord tarrieth;' and shall begin to beat his fellow-servants, and shall eat and drink with the drunken; the lord of that servant shall come in a day when he expecteth not, and in an hour when he knoweth not, and shall cut him asunder, and appoint his portion with the hypocrites: there shall be the weeping and the gnashing of teeth."

Three Lessons to the Disciples.

THE PARABLE OF THE TEN VIRGINS.

"Then shall the kingdom of heaven be likened unto ten virgins, who took their lamps and went forth to

meet the bridegroom. And five of them were foolish, and five were wise. For the foolish, when they took their lamps, took no oil with them: but the wise took oil in their vessels with their lamps. Now while the bridegroom tarried, they all slumbered and slept. But at midnight there is a cry, 'Behold, the bridegroom! Come ye forth to meet him.' Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, 'Give us of your oil; for our lamps are going out.' But the wise answered, saying, 'Peradventure there will not be enough for us and you: go ye rather to them that sell, and buy for yourselves.'

"And while they went away to buy, the bridegroom came; and they that were ready went in with him to the marriage feast: and the door was shut. Afterward came also the other virgins, saying, 'Lord, Lord, open to us.' But he answered and said, 'Verily I say unto you, I know you not.'

"Watch therefore, for ye know not the day nor the hour.

THE PARABLE OF THE TALENTS.

"For it is as when a man, going into another country, called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, to another one; to each according to his several ability; and he went on his journey. Straightway he that received the five talents went and traded with them, and made other five talents. In like manner he also that received the two gained other two. But he that received the one went away and digged in the earth, and hid his lord's money.

"Now after a long time the lord of these servants cometh, and maketh a reckoning with them. And he that received the five talents came and brought other five talents, saying, 'Lord, thou deliveredst unto me

five talents: lo, I have gained other five talents.' His lord said unto him, 'Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.'

"And he also that received the two talents came and said, 'Lord, thou deliveredst unto me two talents: lo, I have gained other two talents.'

"His lord said unto him, 'Well done, good and faithful servant: thou hast been faithful over a few things, I will set thee over many things; enter thou into the joy of thy lord.'

"And he also that had received the one talent came and said, 'Lord, I knew thee that thou art a hard man, reaping where thou didst not sow, and gathering where thou didst not scatter; and I was afraid, and went away and hid thy talent in the earth: lo, thou hast thine own.'

"But his lord answered and said unto him, 'Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I did not scatter; thou oughtest therefore to have put my money to the bankers, and at my coming I should have received back mine own with interest. Take ye away therefore the talent from him, and give it unto him that hath the ten talents. For unto every one that hath shall be given, and he shall have abundance; but from him that hath not, even that which he hath shall be taken away. And cast ye out the unprofitable servant into the outer darkness: there shall be the weeping and the gnashing of teeth.'

THE JUDGMENT SCENE.

"But when the Son of man shall come in his glory, and all the angels with him, then shall he sit on the

throne of his glory: and before him shall be gathered all the nations: and he shall separate them one from another, as the shepherd separateth the sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, 'Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave me to eat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me.'

"Then shall the righteous answer him, saying, 'Lord, when saw we thee hungry, and fed thee? or athirst, and gave thee drink? And when saw we thee a stranger, and took thee in? or naked, and clothed thee? And when saw we thee sick, or in prison, and came unto thee?' And the King shall answer and say unto them, 'Verily I say unto you, Inasmuch as ye did it unto one of these my children, even these least, ye did it unto me.'

"Then shall he say also unto them on the left hand, 'Depart from me, ye cursed, into the eternal fire which is prepared for the devil and his angels: for I was hungry, and ye did not give me to eat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not.' Then shall they also answer, saying, 'Lord, when saw we thee hungry, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?' Then shall he answer them, saying, 'Verily I say unto you, Inasmuch as ye did it not unto one of these least, ye did it not unto me.' And these shall go away into eternal punishment: but the righteous into eternal life."

The Conspiracy Against Jesus.

And it came to pass, when Jesus had finished all these words, he said unto his disciples, 'Ye know that after two days the passover cometh, and the Son of man is delivered up to be crucified."

Then were gathered together the chief priests, the elders of the people, unto the court of the high priest, who was called Caiaphas; and they took counsel together that they might take Jesus by subtlety, and kill him. But they said, "Not during the feast, lest a tumult arise among the people."

And Satan entered into Judas, who was called Iscariot, being of the number of the twelve. And he went away and communed with the chief priests and captains, how he might deliver him unto them. And they were glad, and they weighed unto him thirty pieces of silver. And from that time he sought opportunity to deliver him unto them in the absence of the multitude.

WEDNESDAY—THE DAY OF RETIREMENT.

[There is no record of the events of this day. Jesus spent it in retirement, almost certainly in the home of his friends at Bethany.]

THURSDAY—THE DAY OF FELLOWSHIP.

Preparation for the Passover.

And on the first day of unleavened bread, when they sacrificed the passover, his disciples say unto him, "Where wilt thou that we go and make ready that thou mayest eat the passover?"

And he sendeth two of his disciples, and saith unto them, "Go into the city, and there shall meet you a man bearing a pitcher of water; follow him; and wheresoever he shall enter in, say to the master of the house, 'The Teacher saith, My time is at hand. Where is my guest-chamber, where I shall eat the passover with my disciples?' And he will himself show you a large upper room furnished and ready: and there make ready for us."

And the disciples went forth, and came into the city, and found as he had said unto them: and they made ready the passover.

Strife Among the Disciples.

And when it was evening he cometh with the twelve. And there arose also a contention among them, which of them was accounted to be greatest. And he said unto them, "The kings of the Gentiles have lordship over them; and they that have authority over them are called Benefactors. But ye shall not be so: but he that is the greater among you, let him become as the younger: and he that is chief, as he that doth serve. For which is greater, he that sitteth at meat, or he that serveth? Is not he that sitteth at meat? But I am in the midst of you as he that serveth. But ye are they that

have continued with me in my temptations; and I appoint unto you a kingdom, even as my Father appointed unto me, that ye may eat and drink at my table in my kingdom; and ye shall sit on thrones judging the twelve tribes of Israel."

Jesus Washing the Disciples' Feet.

Now before the feast of the passover, Jesus knowing that his hour was come that he should depart out of this world unto the Father, having loved his own that were in the world, he loved them unto the end.

And during supper, the devil having already put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus, knowing that the Father had given all things into his hands, and that he came forth from God, and goeth unto God, riseth from supper, and layeth aside his garments; and he took a towel, and girded himself. Then he poureth water into the basin, and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded.

So he cometh to Simon Peter. He saith unto him, "Lord, dost thou wash my feet?"

Jesus answered and said unto him, "What I do thou knowest not now; but thou shalt understand hereafter."

Peter saith unto him, "Thou shalt never wash my feet."

Jesus answered him, "If I wash thee not, thou hast no part with me."

Simon Peter saith unto him, "Lord, not my feet only, but also my hands and my head."

Jesus saith to him, "He that is bathed needeth not save to wash his feet, but is clean every whit: and ye are clean, but not all." For he knew him that should betray him; therefore said he, "Ye are not all clean."

So when he had washed their feet, and taken his garments, and sat down again, he said unto them, "Know ye what I have done to you? Ye call me Teacher, and Lord: and ye say well; for so I am. If I then, the Lord and the Teacher, have washed your feet, ye also ought to wash one another's feet. For I have given you an example, that ye also should do as I have done to you. Verily, verily, I say unto you, A servant is not greater than his lord; neither one that is sent greater than he that sent him. If ye know these things, blessed are ye if ye do them.

"I speak not of you all: I know whom I have chosen: but that the scripture may be fulfilled, He that eateth my bread lifted up his heel against me. From henceforth I tell you before it come to pass, that, when it is come to pass, ye may believe that I am he. Verily, verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me receiveth him that sent me."

The Betrayer Pointed Out.

When Jesus had thus said, he was troubled in the spirit, and testified, and said, "Verily, verily, I say unto you, that one of you shall betray me."

The disciples looked one on another, doubting of whom he spake. And they were exceeding sorrowful, and began to say unto him every one, "Is it I, Lord?"

And he answered and said, "He that dipped his hand with me in the dish, the same shall betray me. The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! Good were it for that man if he had not been born."

And Judas, who betrayed him, answered and said, "Is it I, Rabbi?"

He saith unto him, "Thou hast said."

There was at the table reclining in Jesus' bosom one of his disciples, whom Jesus loved. Simon Peter therefore beckoneth to him, and saith unto him, "Tell us who it is of whom he speaketh."

He leaning back, as he was, on Jesus' breast, saith unto him, "Lord, who is it?"

Jesus therefore answereth, "He it is, for whom I shall dip the sop, and give it him."

So when he had dippeo the sop, he taketh and giveth it to Judas, the son of Simon Iscariot. And after the sop, then entered Satan into him.

Jesus therefore saith unto him, "What thou doest, do quickly."

Now no man at the table knew for what intent he spake this unto him. For some thought because Judas had the bag, that Jesus said unto him, "Buy what things we have need of for the feast," or that he should give something to the poor. He then having received the sop went out straightway: and it was night.

When therefore he was gone out, Jesus saith, "Now is the Son of man glorified, and God is glorified in him; and God shall glorify him in himself, and straightway shall he glorify him."

The Lord's Supper.

And he said unto them, "With desire I have desired to eat this passover with you before I suffer: for I say unto you, I shall not eat it until it be fulfilled in the Kingdom of God."

And he took bread, and when he had given thanks, he brake it, and gave to them, saying, "This is my body; which is given for you; this do in remembrance of me."

And he took a cup, in like manner after supper, and gave thanks, and gave to them, saying, "Drink ye all of it; for this is my blood of the new covenant, which is poured out for you, for many, unto remission of sins. Take this and divide it among yourselves; for I say unto you, I shall not drink from henceforth of the fruit of the vine, until the Kingdom of God shall come."

The Farewell Conversation.

"Little children, yet a little while I am with you. Ye shall seek me: and as I said unto the Jews, 'Whither I go, ye cannot come,' so now I say unto you. A new commandment I give unto you, that ye love one another; even as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love to one another."

Simon Peter saith unto him, "Lord, whither goest thou?"

Jesus answered, "Whither I go, thou canst not follow me now; but thou shalt follow afterwards."

And Jesus saith unto them, "All ye shall be offended: for it is written, I will smite the shepherd, and the sheep shall be scattered abroad. Howbeit, after I am raised up, I will go before you into Galilee."

But Peter said unto him, "Although all shall be offended, yet will not I."

And Jesus saith unto him, "Verily I say unto thee, that thou to-day, even this night, before the cock crow twice, shalt deny me thrice."

But he spake vehemently, "If I must die with thee, I will not deny thee." And in like manner also said they all.

And he said unto them, "When I sent you forth

without purse, and wallet, and shoes, lacked ye anything?"

And they said, "Nothing."

And he said unto them, "But now, he that hath a purse, let him take it, and likewise a wallet; and he that hath none, let him sell his cloak, and buy a sword. For I say unto you, that this which is written must be fulfilled in me, 'And he was reckoned with transgressors': for that which concerneth me hath fulfillment."

And they said, "Lord, behold, here are two swords."

And he said unto tnem, "It is enough."

"Let not your heart be troubled; believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way."

Thomas saith unto him, "Lord, we know not whither thou goest; how know we the way?"

Jesus saith unto him, "I am the way, and the truth, and the life: no one cometh unto the Father, but by me. If ye had known me, ye would have known my Father also: from henceforth ye know him, and have seen him."

Philip saith unto him, "Lord, show us the Father, and it sufficeth us."

Jesus saith unto him, "Have I been so long time with you, and dost thou not know me, Philip? He that hath seen me hath seen the Father; how sayest thou, 'Show us the Father?' Believest thou not that I am in the Father, and the Father in me? The words that I say unto you I speak not from myself: but the

Father abiding in me doeth his works. Believe me that I am in the Father, and the Father in me: or else believe me for the very works' sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also: and greater works than these shall he do; because I go unto the Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name, that will I do. If ye love me, ye will keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may be with you for ever, even the Spirit of truth: whom the world cannot receive; for it beholdeth him not, neither knoweth him: ye know him, for he abideth with you, and shall be in you. I will not leave you desolate: I come unto you.

"Yet a little while, and the world beholdeth me no more; but ye behold me: because I live, ye shall live also. In that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him."

Judas (not Iscariot) saith unto him, "Lord, what is come to pass that thou wilt manifest thyself unto us, and not unto the world?"

Jesus answered and said unto him, "If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him. He that loveth me not keepeth not my words: and the word which ye hear is not mine, but the Father's who sent me.

"These things have I spoken unto you, while yet abiding with you. But the Comforter, even the Holy

Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all that I said unto you. Peace I leave with you; my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be fearful. Ye heard how I said to you, I go away, and I come unto you. If ye loved me, ye would have rejoiced, because I go unto the Father: for the Father is greater than I.

"And now I have told you before it come to pass, that, when it is come to pass, ye may believe. I will no more speak much with you, for the prince of the world cometh: and he hath nothing in me; but that the world may know that I love the Father, and as the Father gave me commandment, even so I do."

"I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit, he taketh it away: and every branch that beareth fruit, he cleanseth it, that it may bear more fruit. Already ye are clean because of the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; so neither can ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same beareth much fruit: for apart from me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit: and so shall ye be my disciples. Even as the Father hath loved me, I also have loved you: abide ye in my love. If ye keep my commandments, ye shall

abide in my love; even as I have kept my Father's commandments, and abide in his love.

"These things have I spoken unto you, that my joy may be in you, and that your joy may be made full. This is my commandment, that ye love one another, even as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do the things which I command you. No longer do I call you servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I heard from my Father I have made known unto you. Ye did not choose me, but I chose you, and appointed you, that ye should go and bear fruit, and that your fruit should abide: that whatsoever ye shall ask of the Father in my name, he may give it you. These things I command you, that ye may love one another. If the world hated you, ye know that it hath hated me before it hated you. If ye were of the world, the world would love its own: but because ye are not of the world, but I chose you out of the world, therefore the world hateth you. Remember the word that I said unto you, A servant is not greater than his lord. If they persecuted me, they will also persecute you; if they kept my word, they will keep yours also. But all these things will they do unto you for my name's sake, because they know not him that sent me. If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other did, they had not had sin: but now have they both seen and hated me and my Father. But this cometh to pass, that the word may be fulfilled that is written in their law, 'They hated me without a cause.' But when the

Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall bear witness of me: and ye also bear witness, because ye have been with me from the beginning.

"These things have I spoken unto you, that ye should not be caused to stumble. They shall put you out of the synagogues: yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God. And these things will they do, because they have not known the Father, nor me. But these things have I spoken unto you, that when their hour is come, ye may remember them, how that I told you. And these things I said not unto you from the beginning, because I was with you. But now I go unto him that sent me; and none of you asketh me, 'Whither goest thou?' But because I have spoken these things unto you, sorrow hath filled your heart. Nevertheless I tell you the truth: It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I go, I will send him unto you. And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to the Father, and ye behold me no more; of judgment, because the prince of this world hath been judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth: for he shall not speak from himself; but what things soever he shall hear, these shall he speak: and he shall declare unto you the things that are to come. He shall glorify me: for he shall take of mine, and shall declare it unto you. All things whatsoever the Father hath are mine: therefore said I, that he taketh

of mine, and shall declare it unto you. A little while, and ye behold me no more; and again a little while, and ye shall see me."

Some of his disciples therefore said one to another. "What is this that he saith unto us, 'A little while, and ye behold me not; and again a little while, and ye shall see me': and 'Because I go to the Father'?"

They said therefore, "What is this that he saith, 'A little while'? We know not what he saith."

Jesus perceived that they were desirous to ask him, and he said unto them, "Do ye inquire among yourselves concerning this, that I said, 'A little while, and ye behold me not, and again a little while, and ye shall see me?' Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice: ye shall be sorrowful, but your sorrow shall be turned into joy. A woman when she is in travail hath sorrow, because her hour is come: but when she is delivered of the child she remembereth no more the anguish, for the joy that a man is born into the world. And ye therefore now have sorrow: but I will see you again, and your heart shall rejoice, and your joy no one taketh away from you. And in that day ye shall ask me no question. Verily, verily, I say unto you, If ye shall ask anything of the Father, he will give it you in my name. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be made full.

"These things have I spoken unto you in dark sayings: the hour cometh, when I shall no more speak unto you in dark sayings, but shall tell you plainly of the Father. In that day ye shall ask in my name: and I say not unto you, that I will pray the Father for you; for the Father himself loveth you, because ye have loved me, and have believed that I came forth

from the Father. I came out from the Father. and am come into the world; again, I leave the world, and go unto the Father."

His disciples say, "Lo, now speakest thou plainly, and speakest no dark saying. Now know we that thou knowest all things, and needest not that any man should ask thee: by this we believe that thou camest forth from God."

Jesus answered them, "Do ye now believe? Behold, the hour cometh, yea, is come, that ye shall be scattered, every man to his own, and shall leave me alone: and yet I am not alone. because the Father is with me. These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer: I have overcome the world."

The Intercessory Prayer.

These things spake Jesus; and lifting up his eyes to heaven, he said, "Father, the hour is come; glorify thy Son, that the Son may glorify thee: even as thou gavest him authority over all flesh, that to all whom thou hast given him, he should give eternal life. And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ. I glorified thee on the earth, having accomplished the work which thou hast given me to do. And now, Father. glorify thou me with thine own self with the glory which I had with thee before the world was. I manifested thy name unto the men whom thou gavest me out of the world: thine they were, and thou gavest them to me; and they have kept thy word. Now they know that all things whatsoever thou hast given me are from thee: for the words which thou gavest me I have given unto them; and they received them, and knew of a truth that I came forth from thee, and they

believed that thou didst send me. I pray for them: I pray not for the world, but for those whom thou hast given me; for they are thine: and all things that are mine are thine, and thine are mine: and I am glorified in them. And I am no more in the world, and these are in the world, and I come to thee. Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are. While I was with them, I kept them in thy name which thou hast given me; and I guarded them, and not one of them perished, but the son of perdition; that the scripture might be fulfilled. But now I come to thee; and these things I speak in the world, that they may have my joy made full in themselves. I have given them thy word, and the world hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them from the world, but that thou shouldst keep them from the evil one. They are not of the world, even as I am not of the world. Sanctify them in the truth: thy word is truth. As thou didst send me into the world, even so sent I them into the world. And for their sakes I sanctify myself, that they themselves also may be sanctified in truth. Neither for these only do I pray, but for them also that believe on me through their word; that they may all be one; even as thou, Father, art in me, and I in thee, that they also may be in us: that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be one, even as we are one; I in them, and thou in me, that they may be perfected into one; that the world may know that thou didst send me, and lovedst them, even as thou lovedst me. Father, I desire that they also whom thou hast given me be with me where I am, that they may behold my glory, which

thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world knew thee not, but I knew thee; and these knew that thou didst send me; and I made known unto them thy name, and will make it known; that the love wherewith thou lovedst me may be in them, and I in them."

And when they had sung a hymn, they went out into the mount of Olives.

FRIDAY—THE DAY OF SUFFERING.

The Agony in Gethsemane.

And they come unto a place which was named Gethsemane: and he saith unto his disciples, "Sit ye here, while I pray."

And he taketh with him Peter and James and John, and began to be greatly amazed, and sore troubled. And he saith unto them, "My soul is exceeding sorrowful, even unto death: abide ye here, and watch."

And he went forward a little, and fell on the ground, and prayed that, if it were possible, the hour might pass away from him.

And he said, "Abba, Father, all things are possible unto thee; remove this cup from me: howbeit not what I will, but what thou wilt."

And there appeared unto him an angel from heaven, strengthening him.

And being in an agony, he prayed more earnestly; and his sweat became as it were great drops of blood falling down upon the ground.

And when he rose up from his prayer, he came unto the disciples, and found them sleeping for sorrow, and said unto Peter, "Simon, sleepest thou? Couldest thou not watch one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak."

Again a second time he went away, and prayed, saying, "My Father, if this cannot pass away, except I drink it, thy will be done."

And he came again and found them sleeping, for their eyes were heavy. And he left them again, and

went away, and prayed a third time, saying the same words.

Then cometh he to the disciples, and saith unto them, "Sleep on now, and take your rest: behold, the hour is at hand, and the Son of man is betrayed into the hands of sinners.

Arise, let us be going: behold, he is at hand that betrayeth me."

The Betrayal and Arrest.

And straightway, while he yet spake, cometh Judas, one of the twelve, and with him a multitude with swords and staves, from the chief priests and the scribes and the elders.

Now he that betrayed him had given them a token, saying, "Whomsoever I shall kiss, that is he; take him, and lead him away safely." And when he was come, straightway he came to him, and saith, "Rabbi," and kissed him.

But Jesus said unto him, "Judas, betrayest thou the Son of man with a kiss?"

Jesus, therefore, knowing all the things that were coming upon him, went forth, and saith unto them, "Whom seek ye?"

They answered him, "Jesus of Nazareth."

Jesus saith unto them. "I am he."

And Judas also, who betrayed him, was standing with them. When therefore he said unto them, "I am he," they went backward, and fell to the ground.

Again therefore he asked them, "Whom seek ye?"

And they said, "Jesus of Nazareth."

Jesus answered, "I told you that I am he; if therefore ye seek me, let these go their way": that the word might be fulfilled which he spake, "Of those whom thou hast given me I lost not one."

And when they that were about him saw what would follow, they said, "Lord, shall we smite with the sword?"

Simon Peter therefore having a sword drew it, and struck the high priest's servant, and cut off his right ear. Now the servant's name was Malchus.

But Jesus answered and said, "Suffer ye them thus far." And he touched his ear, and healed him.

Then saith Jesus unto Peter, "Put up again thy sword into its place: for all they that take the sword shall perish with the sword. Or thinkest thou that I cannot beseech my Father and he shall even now send me more than twelve legions of angels? How then should the scriptures be fulfilled, that thus it must be? The cup which the Father hath given me, shall I not drink it?"

And Jesus said unto the chief priests and captains of the temple, and elders, that were come against him, "Are ye come out, as against a robber, with swords and staves? When I was daily with you in the temple, ye stretched not forth your hands against me: but this is your hour, and the power of darkness."

Then all the disciples left him, and fled.

And a certain young man followed with him, having a linen cloth cast about him, over his naked body; and they lay hold on him; but he left the linen cloth, and fled naked.

The Trial Before the Jewish Authorities.

So the band and the chief captain, and the officers of the Jews, seized Jesus and bound him, and led him to Annas first; for he was father in law to Caiaphas, who was high priest that year. Now Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should die for the people.

And Simon Peter followed Jesus, and so did another disciple. Now that disciple was known unto the high priest. and entered in with Jesus into the court of the high priest; but Peter was standing at the door without. So the other disciple, who was known unto the high priest, went out and spake unto her that kept the door, and brought in Peter.

The maid therefore that kept the door saith unto Peter, "Art thou also one of this man's disciples?"

He saith, "I am not."

Now the servants and the officers were standing there, having made a fire of coals; for it was cold; and they were warming themselves; and Peter also was with them standing and warming himself.

The high priest therefore asked Jesus of his disciples, and of his teaching. Jesus answered him, "I have spoken openly to the world; I ever taught in synagogues, and in the temple, where all the Jews come together; and in secret spake I nothing. Why askest thou me? Ask them that have heard me, what I spake unto them: behold, these know the things which I said."

And when he had said this, one of the officers standing by struck Jesus with his hand, saying, "Answerest thou the high priest so?"

Jesus answered him, "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?"

Annas therefore sent him bound unto Caiaphas the high priest.

Now the chief priests and the whole council sought witness against Jesus to put him to death; and found it not. For many bare false witness against him, and their witness agreed not together. And there stood up certain, and bare false witness against him, saying, "We heard him say, I will destroy this temple that is

made with hands, and in three days I will build another made without hands." And not even so did their witness agree together.

And the high priest stood up in the midst, and asked Jesus, saying, "Answerest thou nothing? What is it which these witness against thee?"

But he held his peace, and answered nothing.

And the high priest said unto him, "I adjure thee by the living God, that thou tell us whether thou art the Christ, the Son of God."

And Jesus said, "I am: and ye shall see the Son of man sitting at the right hand of Power, and coming with the clouds of heaven."

And the high priest rent his clothes, and saith, "What further need have we of witnesses? Ye have heard the blasphemy: what think ye?"

And they all condemned him to be worthy of death.

Then did they spit in his face and buffet him. And they blindfolded him and smote him with the palms of their hands, saying, "Prophesy unto us, thou Christ: who is he that struck thee?"

The Denial of Peter.

And as Peter was beneath in the court, there cometh one of the maids of the high priest; and seeing Peter warming himself, she looked upon him, and saith, "Thou also wast with the Nazarene, even Jesus."

But he denied, saying, "I neither know nor understand what thou sayest," and he went out into the porch; and the cock crew.

And after a little while they that stood by came and said to Peter, "Of a truth thou also art one of them; for thy speech maketh thee known."

Then began he to curse and to swear, "I know not the man." And straightway the cock crew.

And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, how that he said unto him, "Before the cock crow twice thou shalt deny me thrice."

And he went out, and wept bitterly.

And straightway in the morning the chief priests with the elders and scribes, and the whole council, held a consultation, and bound Jesus, and carried him away, and delivered him up to Pilate, the governor.

The Remorse of Judas.

Then Judas, who betrayed him, when he saw that he was condemned, repented himself, and brought back the thirty pieces of silver to the chief priests and elders, saying, "I have sinned in that I betrayed innocent blood."

But they said, "What is that to us? See thou to it."

And he cast down the pieces of silver into the sanctuary, and departed; and he went away and hanged himself.

And the chief priests took the pieces of silver, and said, "It is not lawful to put them into the treasury, since it is the price of blood." And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, "The field of blood," unto this day.

Then was fulfilled that which was spoken through Jeremiah the prophet, saying, "And they took the thirty pieces of silver, the price of him that was priced, whom certain of the children of Israel did price; and they gave them for the potter's field, as the Lord appointed me."

The Trial Before Pilate.

They lead Jesus therefore from Caiaphas into the Prætorium: and it was early; and they themselves entered not into the Prætorium, that they might not be defiled, but might eat the passover. Pilate therefore went out unto them, and saith, "What accusation bring ye against this man?"

They answered and said unto him, "If this man were not an evil-doer, we should not have delivered him up unto thee."

Pilate therefore said unto them, "Take him yourselves, and judge him according to your law."

The Jews said unto him, "It is not lawful for us to put any man to death": that the word of Jesus might be fulfilled, which he spake, signifying by what manner of death he should die.

And they began to accuse him, saying, "We found this man perverting our nation, and forbidding to give tribute to Cæsar, and saying that he himself is Christ a king."

And when he was accused by the chief priests and elders, he answered nothing. Then saith Pilate unto him, "Hearest thou not how many things they witness against thee?" And he gave him no answer, not even to one word: insomuch that the governor marvelled greatly.

Pilate therefore entered again into the Prætorium, and called Jesus, and said unto him, "Art thou the King of the Jews?"

Jesus answered, "Sayest thou this of thyself, or did others tell it thee concerning me?"

Pilate answered, "Am I a Jew? Thine own nation and the chief priests delivered thee unto me: what hast thou done?"

Jesus answered, "My kingdom is not of this world:

if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence."

Pilate therefore said unto him, "Art thou a king then?"

Jesus answered, "Thou sayest that I am a king. To this end have I been born, and to this end am I come into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice."

Pilate saith unto him, "What is truth?"

And when he had said this, he went out again unto the Jews, and saith unto them, "I find no crime in him."

But they were the more urgent, saying, "He stirreth up the people, teaching throughout all Judæa, and beginning from Galilee, even unto this place."

But when Pilate heard it, he asked whether the man were a Galilæan. And when he knew that he was of Herod's jurisdiction, he sent him unto Herod, who himself also was at Jerusalem in these days.

Jesus Before Herod.

Now when Herod saw Jesus, he was exceeding glad; for he was of a long time desirous to see him, because he had heard concerning him; and he hoped to see some miracle done by him. And he questioned him in many words; but he answered him nothing. And the chief priests and the scribes stood, vehemently accusing him. And Herod with his soldiers set him at nought, and mocked him, and arraying him in gorgeous apparel sent him back to Pilate.

And Herod and Pilate became friends with each other that very day: for before they were at enmity between themselves.

The Trial Before Pilate Resumed.

And Pilate called together the chief priests and the rulers and the people, and said unto them, "Ye brought unto me this man, as one that perverteth the people: and behold, I, having examined him before you, found no fault in this man touching those things whereof ye accuse him: no, nor yet Herod: for he sent him back unto us; and behold, nothing worthy of death hath been done by him. I will therefore chastise him, and release him."

Now at the feast the governor was wont to release unto the multitude one prisoner, whom they would. And they had then a notable prisoner, called Barabbas, lying bound with them that had made insurrection, men who in the insurrection had committed murder. And the multitude went up and began to ask him to do as he was wont to do unto them.

And Pilate answered them, saying, "Will ye that I release unto you the King of the Jews?" For he perceived that for envy the chief priests had delivered him up.

Now the chief priests and the elders persuaded the multitudes that they should ask for Barabbas, and destroy Jesus.

But the governor answered and said unto them, "Which of the two will ye that I release unto you?"

And they said, "Barabbas."

Pilate saith unto them, "What then shall I do unto Jesus who is called Christ?"

They all say, "Let him be crucified."

And he said unto them a third time, "Why, what evil hath this man done? I have found no cause of death in him: I will therefore chastise and release him."

Then Pilate therefore took Jesus, and scourged him.

And the soldiers led him away within the court,

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which is the Prætorium; and they call together the whole band.

And they clothe him with purple, and platting a crown of thorns, they put it upon his head, and a reed in his right hand; and they began to salute him, "Hail, King of the Jews." And they smote his head with the reed, and spat upon him, and bowing their knees worshipped him.

And Pilate went out again, and saith unto them, "Behold, I bring him out to you, that ye may know that I find no crime in him."

Jesus therefore came out, wearing the crown of thorns and the purple garment. And Pilate saith unto them, "Behold, the man!"

When therefore the chief priests and the officers saw him, they cried out, saying, "Crucify him, crucify him!"

Pilate saith unto them, "Take him yourselves, and crucify him: for I find no crime in him."

The Jews answered him, "We have a law, and by that law he ought to die, because he made himself the Son of God."

When Pilate therefore heard this saying, he was the more afraid; and he entered into the Prætorium again, and saith unto Jesus, "Whence art thou?"

But Jesus gave him no answer.

Pilate therefore saith unto him, "Speakest thou not unto me? Knowest thou not that I have power to release thee, and have power to crucify thee?"

Jesus answered him, "Thou wouldest have no power against me, except it were given thee from above: therefore he that delivered me unto thee hath greater sin."

Upon this Pilate sought to release him: but the Jews cried out, saying, "If thou release this man, thou art

not Cæsar's friend: every one that maketh himself a king speaketh against Cæsar."

When Pilate therefore heard these words, he brought Jesus out, and sat down on the judgment-seat at a place called The Pavement, but in Hebrew, Gabbatha.

And while he was sitting on the judgment-seat, his wife sent unto him, saying, "Have thou nothing to do with that righteous man; for I have suffered many things this day in a dream because of him."

Now it was the Preparation of the passover: it was about the sixth hour. And he saith unto the Jews, "Behold, your King."

They therefore cried out, "Away with him, away with him, crucify him!"

Pilate saith unto them, "Shall I crucify your King?"

The chief priests answered, "We have no king but Cæsar."

So when Pilate saw that he prevailed nothing, but rather that a tumult was arising, he took water, and washed his hands before the multitude, saying, "I am innocent of the blood of this righteous man; see ye to it."

And all the people answered and said, "His blood be on us, and on our children."

And Pilate gave sentence that what they asked for should be done. And he released him that for insurrection and murder had been cast into prison, whom they asked for; but Jesus he delivered up to their will.

And when they had mocked him, they took off from him the robe, and put on him his garments, and led him away to crucify him.

The Sorrowful Way.

They took Jesus therefore: and he went out, bearing the cross for himself.

And as they came out, they laid hold upon one Simon of Cyrene, the father of Alexander and Rufus, who was passing by, coming from the country; him they compelled to go with them, and laid on him the cross, that he might bear it after Jesus.

And there followed him a great multitude of the people, and of women who bewailed and lamented him.

But Jesus turning unto them said, "Daughters of Jerusalem, weep not for me, but weep for yourselves, and for your children. For behold, the days are coming, in which they shall say, 'Blessed are the barren, and the wombs that never bare, and the breasts that never gave suck.' Then shall they begin to say to the mountains, 'Fall on us;' and to the hills, 'Cover us.' For if they do these things in the green tree, what shall be done in the dry?"

And there were also two others, malefactors, led with him to be put to death.

The Crucifixion.

And when they were come unto a place called Golgotha, that is to say, The place of a skull, they gave him wine to drink mingled with gall: and when he had tasted it, he would not drink.

There they crucified him, and the malefactors, one on the right hand and the other on the left.

And Jesus said, "Father, forgive them; for they know not what they do."

And Pilate wrote a title also, and put it on the cross. And there was written:

Jesus of Nazareth, the King of the Jews

This title therefore read many of the Jews, for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and in Latin, and in Greek.

The chief priests of the Jews therefore said to Pilate, "Write not, 'The King of the Jews,' but that he said, 'I am King of the Jews.'"

Pilate answered, "What I have written I have written."

The soldiers therefore, when they had crucified Jesus, took his garments and made four parts, to every soldier a part; and also the coat: now the coat was without seam, woven from the top throughout. They said therefore one to another, "Let us not rend it, but cast lots for it, whose it shall be": that the scripture might be fulfilled, which saith,

"They parted my garments among them,
And upon my vesture did they cast lots."

These things therefore the soldiers did; and they sat and watched him there.

And the people stood beholding.

And they that passed by railed on him, wagging their heads, and saying, "Thou that destroyest the temple, and buildest it in three days, save thyself: if thou art the Son of God, come down from the cross."

In like manner also, the chief priests mocking him, with the scribes and elders, said, "He saved others; himself he cannot save. Let the Christ, the King of Israel, now come down from the cross, that we may see and believe. He trusteth on God; let him deliver him now, if he desireth him: for he said, I am the Son of God."

And one of the malefactors that were hanged railed on him, saying, "Art not thou the Christ? Save thyself and us."

But the other answered, and rebuking him said, "Dost thou not even fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." And he said, "Jesus, remember me when thou comest in thy kingdom."

And he said unto him, "Verily I say unto thee, To-day shalt thou be with me in Paradise."

But there were standing by the cross of Jesus his mother, and his mother's sister, Mary the wife of Clopas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, "Woman, behold thy son!"

Then saith he to the disciple, "Behold, thy mother!"

And from that hour the disciple took her unto his own home.

And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, "Eloi, Eloi, lama sabachthani?" which is, being interpreted, "My God, my God, why hast thou forsaken me."

And some of them that stood by, when they heard it, said, "Behold, he calleth Elijah."

After this, Jesus, knowing that all things are now finished, that the scripture might be accomplished, saith, "I thirst."

There was set there a vessel full of vinegar: so they put a sponge full of the vinegar upon hyssop, and brought it to his mouth. When Jesus therefore had received the vinegar, he said, "It is finished."

And Jesus, crying with a loud voice, said, "Father, into thy hands I commend my spirit," and having said this, he gave up the ghost.

And behold, the veil of the temple was rent in two

from the top to the bottom; and the earth did quake; and the rocks were rent; and the tombs were opened; and many bodies of the saints that had fallen asleep were raised; and coming forth out of the tombs after his resurrection they entered into the holy city and appeared unto many.

Now the centurion, and they that were with him watching Jesus, when they saw the earthquake, and the things that were done, feared exceedingly, saying, "Truly this was the Son of God."

And all the multitudes that came together to this sight, when they beheld the things that were done, returned smiting their breasts. And many women were there beholding from afar, who had followed Jesus from Galilee, ministering unto him; among whom was Mary Magdalene, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.

The Jews therefore, because it was the Preparation, that the bodies should not remain on the cross upon the sabbath (for the day of that sabbath was a high day), asked of Pilate that their legs might be broken, and that they might be taken away.

The soldiers therefore came, and brake the legs of the first, and of the other that was crucified with him: but when they came to Jesus, and saw that he was dead already, they brake not his legs: howbeit one of the soldiers with a spear pierced his side, and straightway there came out blood and water. And he that hath seen hath borne witness, and his witness is true: and he knoweth that he saith true, that ye also may believe. For these things came to pass, that the scripture might be fulfilled, "A bone of him shall not be broken." And again another scripture saith, "They shall look on him whom they pierced."

The Burial.

And after these things, when even was come, there came a rich man from Arimathæa, named Joseph, a councillor of honorable estate, a disciple of Jesus, but secretly for fear of the Jews; and he boldly went in unto Pilate and asked for the body of Jesus. And Pilate marvelled if he were already dead: and calling unto him the centurion, he asked him whether he had been any while dead. And when he learned it of the centurion, he granted the corpse to Joseph.

He came therefore, and took away his body. And there came also Nicodemus, he who at the first came to him by night, bringing a mixture of myrrh and aloes, about a hundred pounds. So they took the body of Jesus, and bound it in linen cloths with the spices, as the custom of the Jews is to bury.

Now in the place where he was crucified there was a garden: and in the garden a new tomb wherein was never man yet laid. There then because of the Jews' Preparation (for the tomb was nigh at hand), they laid Jesus; and rolled a stone against the door of the tomb.

And Mary Magdalene and Mary the mother of Jesus beheld the tomb, and how his body was laid. And they returned, and prepared spices and ointments.

SATURDAY—THE DAY OF SILENCE AND SORROW.

The Watch at the Tomb.

Now on the morrow, which is the day after the Preparation, the chief priests and the Pharisees were gathered together unto Pilate, saying, "Sir, we remember that that deceiver said while he was yet alive, 'After three days I rise again.' Command therefore that the sepulchre be made sure until the third day, lest haply his disciples come and steal him away, and say unto the people, 'He is risen from the dead,' and the last error will be worse than the first."

Pilate said unto them, "Ye have a guard: go, make it as sure as ye can."

So they went, and made the sepulchre sure, sealing the stone, the guard being with them.

SUNDAY—THE DAY OF RESURRECTION.

The Earthquake.

And behold, there was a great earthquake; for an angel of the Lord descended from heaven, and came and rolled away the stone, and sat upon it. His appearance was as lightning, and his raiment white as snow: and for fear of him the watchers did quake, and became as dead men.

The Empty Tomb.

Now on the first day of the week cometh Mary Magdalene early, while it was yet dark, unto the tomb, and seeth the stone taken away from the tomb. She runneth therefore, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, "They have taken away the Lord out of the tomb, and we know not where they have laid him."

Peter therefore went forth, and the other disciple, and they went toward the tomb. And they ran both together: and the other disciple outran Peter, and came first to the tomb; and stooping and looking in, he seeth the linen cloths lying; yet entered he not in.

Simon Peter therefore also cometh, following him, and entered into the tomb; and he beholdeth the linen cloths lying, and the napkin, that was upon his head, not lying with the linen cloths, but rolled up in a place by itself. Then entered in therefore the other disciple also, who came first to the tomb, and he saw, and believed. For as yet they knew not the scripture, that he must rise again from the dead. So the disciples went away again unto their own home.

The Appearance to Mary.

But Mary was standing without at the tomb weeping: so, as she wept, she stooped and looked into the tomb; and she beholdeth two angels in white sitting, one at the head, and one at the feet, where the body of Jesus had lain. And they say unto her, "Woman, why weepest thou?"

She saith unto them, "Because they have taken away my Lord, and I know not where they have laid him."

When she had thus said, she turned herself back, and beholdeth Jesus standing, and knew not that it was Jesus.

Jesus saith unto her, "Woman, why weepest thou? Whom seekest thou?"

She, supposing him to be the gardener, saith unto him, "Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him away."

Jesus saith unto her, "Mary."

She turneth herself, and saith unto him in Hebrew, "Rabboni"; which is to say, "Teacher."

Jesus saith to her, "Touch me not; for I am not yet ascended unto the Father: but go unto my brethren, and say to them, 'I ascend unto my Father, and your Father, and my God and your God.'"

Mary Magdalene cometh and telleth the disciples, "I have seen the Lord"; and that he had said these things unto her.

The Appearance to the Women.

And the women which had come with him out of Galilee came unto the tomb, bringing the spices which they had prepared. And they were saying among themselves, "Who shall roll us away the stone from the door of the tomb?" and looking up, they see that

the stone is rolled back: for it was exceeding great. And entering into the tomb, they saw a young man sitting on the right side, arrayed in a white robe; and they were amazed. And he saith unto them, "Be not amazed: ye seek Jesus, the Nazarene, who hath been crucified: he is risen; he is not here: behold, the place where they laid him! But go, tell his disciples and Peter, 'He goeth before you into Galilee: there shall ye see him, as he said unto you.'"

And they departed quickly from the tomb with fear and great joy, and ran to bring his disciples word.

And behold, Jesus met them, saying, "All hail." And they came and took hold of his feet, and worshipped him.

Then saith Jesus unto them, "Fear not: go tell my brethren that they depart into Galilee, and there shall they see me."

Report of the Watch.

Now while they were going, behold, some of the guard came into the city, and told unto the chief priests all the things that were come to pass. And when they were assembled with the elders, and had taken counsel, they gave much money unto the soldiers, saying, "Say ye, 'His disciples came by night, and stole him away while we slept.' And if this come to the governor's ears, we will persuade him, and rid you of care."

So they took the money and did as they were taught: and this saying was spread abroad among the Jews, and continueth until this day.

The Appearance at Emmaus.

And behold, two of them were going that very day to a village named Emmaus, which was three-score

furlongs from Jerusalem. And they communed with each other of all these things which had happened.

And it came to pass, while they communed and questioned together, that Jesus himself drew near, and went with them. But their eyes were holden that they should not know him.

And he said unto them, "What communications are these that ye have one with another, as ye walk?"

And they stood still, looking sad. And one of them, named Cleopas, answering, said unto him, "Dost thou alone sojourn in Jerusalem and not know the things which are come to pass there in these days?"

And he said unto them, "What things?"

And they said unto him, "The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God, and all the people: and how the chief priests and our rulers delivered him up to be condemned to death, and crucified him. But we hoped that it was he who should redeem Israel. Yea, and besides all this, it is now the third day since these things came to pass. Moreover, certain women of our company amazed us, having been early at the tomb; and when they found not his body, they came, saying, that they had also seen a vision of angels, who said that he was alive. And certain of them that were with us went to the tomb, and found it even so as the women had said: but him they saw not."

And he said unto them, "O foolish men, and slow of heart to believe in all that the prophets have spoken! Behooved it not the Christ to suffer these things, and to enter into his glory?"

And beginning from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning himself.

And they drew nigh unto the village, whither they

were going: and he made as though he would go further. And they constrained him, saying, "Abide with us; for it is toward evening, and the day is now far spent."

And he went in to abide with them. And it came to pass, when he had sat down with them to meat, he took the bread and blessed; and breaking it, he gave to them. And their eyes were opened, and they knew him; and he vanished out of their sight.

And they said one to another, "Was not our heart burning within us, while he spake to us in the way, while he opened to us the scriptures?"

And they rose up that very hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying, "The Lord is risen indeed, and hath appeared to Simon." And they rehearsed the things that happened in the way, and how he was known of them in the breaking of the bread.

The Appearance to the Disciples.

When therefore it was evening, on that day, the first day of the week, and when the doors were shut where the disciples were, for fear of the Jews, Jesus came and stood in the midst and saith unto them, "Peace be unto you."

But they were terrified and affrighted, and supposed that they beheld a spirit. And he said unto them, "Why are ye troubled? and wherefore do questionings arise in your heart? See my hands and my feet, that it is I myself: handle me, and see; for a spirit hath not flesh and bones, as ye behold me having."

And when he had said this, he showed them his hands and his feet.

And while they still disbelieved for joy, and won-

dered, he said unto them, "Have ye here anything to eat?"

And they gave him a piece of a broiled fish. And he took it, and ate before them.

Jesus therefore said to them again, "Peace be unto you: as the Father hath sent me, even so send I you." And when he had said this, he breathed on them, and saith unto them, "Receive ye the Holy Spirit: whose soever sins ye forgive, they are forgiven unto them; whose soever sins ye retain, they are retained."

AFTER THE RESURRECTION DAY.

The Appearance to the Disciples and to Thomas.

But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, "We have seen the Lord."

But he said unto them, "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and put my hand into his side, I will not believe."

And after eight days again his disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said, "Peace be unto you."

Then saith he to Thomas, "Reach hither thy finger, and see my hands; and reach hither thy hand, and put it into my side: and be not faithless, but believing."

Thomas answered and said unto him, "My Lord and my God."

Jesus saith unto him, "Because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

The Appearance to the Seven by the Sea.

After these things Jesus manifested himself again to the disciples at the sea of Tiberias; and he manifested himself on this wise, There were together Simon Peter, and Thomas called Didymus and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples.

Simon Peter saith unto them, "I go a fishing."

They say unto him, "We also come with thee."

They went forth, and entered into the boat; and

that night they took nothing. But when day was now breaking, Jesus stood on the beach: yet the disciples knew not that it was Jesus.

Jesus therefore saith unto them, "Children, have ye aught to eat?"

They answered him, "No."

And he said unto them, "Cast the net on the right side of the boat, and ye shall find."

They cast therefore, and now they were not able to draw it for the multitude of fishes.

That disciple therefore whom Jesus loved saith unto Peter, "It is the Lord." So when Simon Peter heard that it was the Lord, he girt his coat about him (for he was naked), and cast himself into the sea.

But the other disciples came in the little boat (for they were not far from the land, but about two hundred cubits off), dragging the net full of fishes.

So when they got out upon the land, they see a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, "Bring of the fish which ye have now taken."

Simon Peter therefore went up, and drew the net to land, full of great fishes, a hundred and fifty and three; and for all there were so many, the net was not rent.

Jesus saith unto them, "Come and break your fast."

And none of the disciples durst inquire of him, "Who art thou?" knowing that it was the Lord.

Jesus cometh, and taketh the bread, and giveth them, and the fish likewise.

This is now the third time that Jesus was manifested to the disciples, after that he was risen from the dead.

So when they had broken their fast, Jesus saith to Simon Peter, "Simon, son of John, lovest thou me more than these?"

He saith unto him, "Yea, Lord; thou knowest that I love thee."

He saith unto him, "Feed my lambs."

He saith unto him again a second time, "Simon, son of John, lovest thou me?"

He saith unto him, "Yea, Lord, thou knowest that I love thee."

He saith unto him, "Tend my sheep."

He saith unto him the third time, "Simon, son of John, lovest thou me?"

Peter was grieved because he said unto him the third time, "Lovest thou me?" And he said unto him, "Lord, thou knowest all things; thou knowest that I love thee."

Jesus saith unto him, "Feed my sheep. Verily, verily, I say unto thee, When thou wast young, thou girdedest thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not."

Now this he spake, signifying by what manner of death he should glorify God. And when he had spoken this, he saith unto him, "Follow me."

Peter, turning about, seeth the disciple whom Jesus loved following; who also leaned back on his breast at the supper, and said, "Lord, who is he that betrayeth thee?" Peter therefore seeing him saith to Jesus, "Lord, and what shall this man do?"

Jesus saith unto him, "If I will that he tarry till I come, what is that to thee? Follow thou me."

This saying therefore went forth among the brethren, that that disciple should not die: yet Jesus said not unto him, that he should not die, but, "If I will that he tarry till I come, what is that to thee?"

The Appearance to the Eleven on the Mountain.

The eleven disciples went into Galilee, unto the mountain where Jesus had appointed them. And when they saw him, they worshipped him; but some doubted. And Jesus came to them and spake unto them, saying, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

The Last Appearance and Ascension.

And he said unto them, "These are my words which I spake unto you, while I was yet with you, that all things must needs be fulfilled, which are written in the law of Moses, and the prophets, and the psalms, concerning me."

Then opened he their mind, that they might understand the scriptures; and he said unto them, "Thus it is written, that the Christ should suffer, and rise again from the dead the third day; and that repentance and remission of sins should be preached in his name unto all the nations, beginning from Jerusalem. Ye are witnesses of these things. And behold, I send forth the promise of my Father upon you: but tarry ye in the city, until ye be clothed with power from on high."

And he led them out until they were over against Bethany: and he lifted up his hands, and blessed them.

And it came to pass, while he blessed them, he parted from them, and was carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy: and were continually in the temple, blessing God.

MANY OTHER SIGNS THEREFORE DID JESUS IN THE PRESENCE OF THE DISCIPLES, WHICH ARE NOT WRITTEN IN THIS BOOK: BUT THESE ARE WRITTEN, THAT YE MAY BELIEVE THAT JESUS IS THE CHRIST, THE SON OF GOD; AND THAT BELIEVING YE MAY HAVE LIFE IN HIS NAME.

PART II

Daily Meditations

His Journey—With Stedfast Face

The life of our Lord was a life of many journeys. It began when Joseph and Mary were on a journey to their ancestral home; it ended with the journey to the Feast of the Passover at Jerusalem. About this last pilgrimage and the days that followed of sojourn in Jerusalem, of travel and sorrow and triumph, gathers an interest belonging to no other period of human history. For centuries it has been the custom of Christian people, whose numbers annually increase, to follow that journey from place to place, and the incidents of that week from day to day, in the profitable effort to follow also, in spirit, the footsteps of our Lord and his first disciples. The apostle Peter wrote to the early Christians and to us, "For hereunto were ye called: because Christ also suffered for you, leaving you an example, that ye should follow his steps" (I Peter 2:21). It surely is not by accident, but by intent of the inspired writers, that we are able to arrange the events of these last days and this last journey in an order more certain than that belonging to any other part of the Bible. With multitudes of fellow-Christians we follow, in this day-by-day study, the footsteps of Jesus as they climb to the mount of his crucifixion, and the higher mount of his ascension.

As we turn from the Jordan valley, into the steep road that leads to Bethany and Jerusalem, and consider our Lord's last journey over that rugged and ascending way, three pictures rise in succession before the Christian imagination—the journey toward Jeru-

salem, the feast at Bethany, and the rich gift of Mary, the sister of Lazarus. Briefly, and in order, we bring these scenes to mind.

1. THE JOURNEY.

No words could surpass in simplicity, beauty, and dramatic power, those in which the evangelists describe that last journey. Jesus "stedfastly set his face" to this journey, against the silent appeal that followed Peter's passionately uttered protest. "Be it far from thee, Lord; this shall not be unto thee," their mute and sorrowful wonder cried at every step. He went before them, and they were amazed; but they had ceased to forbid. Yet was there dumb pleading and protest in their faces, growing more and more into submission and despair.

"Let us go with him, that we may die with him," cried Thomas, whom, all too cruelly, we remember as the doubter. And they walked, not beside him, for the way was not wide, and he had a path which he must tread alone, but they walked in his steps. They had followed him for months, and faithfully. Let not the memory of their frailties blot out our just recognition of their fidelity. Earth has few more beautiful examples of loyalty than they displayed. Only the true record of the few times they failed holds it in its precious place in the list of human affections, fallible and within the reach of common men, but closely approaching the love they learned from the Lord himself. They followed him while the crowds were growing, and after the multitudes had departed. They followed him when they had hope of crowns and thrones; and after he had told them of the cross and shame. They followed him with expectation of sharing his glory; and now they were going with him that they might die with him. Now and then their old

faith in his triumph asserted itself, and they grew confident and quarrelsome, so like ourselves were they, but it was not chiefly this that was taking them to Jerusalem. It was a love which Jesus had inspired, which, living or dying, honored or rejected, impelled them to follow him to the end. Let others remember how weak they were; we ourselves shall not be able to forget it: but we will bear no part with those who joy in magnifying the inconsistencies they displayed. Rather will we reverently drop in behind them as they climb, and count it joy that we who are not worthy to loosen the sandals of the least of them, may place our steps in theirs and those of our blessed Lord.

Whatever motives of avarice and ambition had animated them hitherto, they were now in no doubt of the fate that awaited their Lord. He had told them, and repeated it, and would reiterate it again when there was need, that the Son of man was going up to Jerusalem to his death, and that any man who would come after him must deny himself and take up his cross and follow him. And they followed! Happy are we if with something of their imperfect but glorious devotion we fall reverently into the path behind them and their master.

"A glorious band, the chosen few,
On whom the Spirit came:
Twelve valiant saints, their hope they knew,
And mocked the cross and flame!
They climbed the dizzy steep to heaven
Through peril, toil and pain:
O God! to us may grace be given
To follow in their train!"

They were not quite alone, those dozen brave men. A little way behind followed a company of women, equally loyal, and less disposed to question. They fill small space in the narrative, but when there is need

of them, they are there. In Galilee they followed and "ministered to him of their substance" (Luke 8:1–3). They drop behind and out of sight, making their journey in their own separate and unobtrusive caravan, but not far away. When the journey is over, they are with the Lord, "last at the cross, and earliest at the grave." They, also, followed him. They are our companions in the way. There are Mary, his mother, and Mary of Magdala, whose mind he had restored, the most slandered woman of history, whose insanity has been accounted to her for a sin unproved and in the Gospel unhinted. The mother of James and John was there, and there were others, no matter what their names. They head a procession of faithful women many times longer than the road from Jericho to Jerusalem, following through the ages the footsteps of Jesus, in acts of Christian ministration and reverent love.

The vegetation of the Jordan valley is soon left behind. The road is through the wilderness of Judæa. It is treeless, waterless, lifeless. Beyond and still beyond stretch barren hills from which the rains have washed the last semblance of vegetation, a desolate, cheerless prospect. And ever the sun's heat increases, and the winding, climbing way grows weary as the day wears on. But the lonely Figure in the road, before and above them all, halts not. He carries a burden whose weight they little know, but he goes before them. Not like a criminal, dragged to his doom, but with the confident tread of a victor, coming to his own, the Lord ascends to the Cross.

Once on this last journey one of these faithful women came to Jesus as the little company rested by the way, and asked a boon for her sons, James and John, that they might be near to Jesus in his kingdom. It was an ambitious request, born of a mother's partial love;

and Jesus met it kindly, but firmly. Not in this spirit, he told the mother and her sons, were men to strive against each other, each for the foremost place in his kingdom. To follow him, he explained, was to drink of a bitter cup, and be baptized with a baptism of sorrow; were they able to share this experience with him? Little knowing how much they promised, they answered confidently and loyally. Both the sons and their mother followed Jesus, and drank of his cup. The answer of Jesus did not deter them; they followed him.

The places at the right hand and the left of Jesus in his kingdom are still open to those who can drink his cup and be baptized with his baptism. No two disciples, ancient or modern, have a perpetual monopoly of those positions of near access to Jesus. Who knows but that those for whom these places wait may now be living, and that the honor may now be available, not to the exclusion of others, but to closest association with Jesus in knowledge and faith in his Kingdom? "We can," said the disciples: "Ye shall," answered the Master. The thing we are able to do for him we shall have opportunity of doing.

Before many days had passed two men had found those coveted positions at the right hand of Jesus and his left. They were not James and John, but the two robbers who were crucified with him. Some drops of his cup these two disciples drank; but the full cup they were not able to drink; and the honor they strove for with unholy ambition went to men whom they despised.

2. The Feast.

It rejoices our hearts to remember the welcome which our Lord received when the sunset brought them to Bethany. The guest-room was ready; there was water to bathe their tired and dusty feet; and there

was cooled water in the porous jars of Palestine for them to drink. There were greetings, prolonged after the manner of the Orient, and warm with unfeigned affection. In the arbors of Bethany, noted for its grapes, they rested in the cool of the day, and the dust and weariness lay behind and below them in the sunset which ushered in the Sabbath. Some neighboring home was ready for the mother of Jesus and her friends, perhaps among her relatives. The curtains whose opening indicated that there still was room for guests were drawn in.

If the journey from Jericho occurred on Friday, and was completed before its sunset, our Lord spent a Sabbath in Bethany. If so, he may have attended the local synagogue, "as his custom was," and taught the people. But his teaching produced no tumult; Jesus was among his friends, tried and true, and bound to him by cords of tenderest gratitude. The hours sped happily, and brought companionship, sympathy and rest.

But as the Sabbath sun went down, the friends of Jesus gathered in the home of a neighbor where a feast was made ready for him. Perhaps Simon, once known as the leper, had his own reason for gratitude to Jesus; and he and Lazarus vied with each other in their love that night. Lazarus, the wonder of his unuttered discoveries of the life beyond illumining his soul, was one of those who sat at meat with Jesus. There have been feasts which princes spread, and banquets where victors feasted, and some of them are known to history and to fame; but never was a feast on earth like that at Bethany, where Jesus rejoiced. He left below him the slights and privations of his months of homeless wandering, and on this summit of his earthly experience of true friendship, among his disciples and those who held him in grateful honor, Jesus was happy among his friends.

3. THE ALABASTER BOX.

Martha served; Martha was always serving. It is the lot of some good women; and who shall say their love is less than that of those who have more time to listen? But if all good women were Marthas, the world were poorer and sadder. Another was there, who had her own form of service. Martha might not have thought of it, but Martha did not restrain her sister when she brought her generous gift. A year's wages had gone into the making of her ointment; it was an extravagant gift. It is the nature of love to be extravagant; that is why love is beautiful.

She did not know that Jesus was to die, but love is prophetic. Intuitively she felt, what she could not have justified by reason nor defined as a conviction, that something was to happen to Jesus; she knew not what; she only knew that this was love's opportunity. Thank God for the love that, not knowing what the morrow may bring forth, provides the alabaster box, and does not keep it too long!

Be not too severe in your condemnation of the complaint of Judas. Suppose the record read that Jesus refused the gift, and commanded the ointment to be sold, and the money given to the poor; would you not have been one of those who approved? Who but Mary, with her unbounded love that could not express itself in commonplace offerings, would have supposed that Jesus would accept the gift? And who but Jesus would have done so, and made it minister, not to selfishness, but to philanthropy, and an illustration of the worth of the Gospel? The complaint of Judas has found a million echoes, many of them uttered, but mistakenly, in the name of the Lord. Great love demands unique expression. Love is inventive of beautiful ways of revealing itself. She whose brother

Jesus had brought from the dead, should she give him a girdle or a pair of sandals? These were the expressions of a commonplace affection. But Mary's love was deep as the grave from which her brother had come forth, pure as the alabaster of her vase, and fragrant as the ointment she poured on Jesus' head.

But even this does not account for those words of Jesus, "Wheresoever the Gospel shall be preached throughout the whole world, there also that which this woman hath done shall be spoken of for a memorial of her." These words can mean nothing less than that Mary's gift had in it somet ng akin to his own; something that made it fit to be told with the story of his own gift of himself for men. He, too, was breaking an alabaster box. He, too, was pouring out the fragrant offering of unmeasured love. Passing all human computation was his gift, yet Mary had discovered the principle. Love does not stint itself. Love gives its best. Love does not wait. Love rises above the sordid reckonings of bread and cloth in values of the soul.

So ended the journey of Jesus toward Jerusalem, with a night of royal festivity, and unrestrained affection. Out from the home of Simon he passed, with his hosts and his disciples, back to the guestchamber on the roof of the home of Lazarus and Mary and Martha. The Jericho road lay in sight in the bright moonlight, but Jerusalem was hidden by the shoulder of Olivet. The climb of yesterday was a retrospect whose contrast added satisfaction to his present peace; and he who had said to his disciples, "Be not anxious for the morrow," looked down upon the winding road and thanked his Father that amid all the wilderness of earth's inhospitality and hate, there stood at the top of the Jericho road a home with friends and love, and a welcome for the Lord.

Palm Sunday—Triumph and Tears

The sun rose over the hills of Judæa on the morning after the feast at Bethany and lighted the village a little space before Jerusalem awoke; for Bethany perches on the curve of the hill fronting the south and east; and the hill on which Jerusalem stands, though no mean elevation, is somewhat lower than the Mount of Olives, which rises between it and the sunrise. There was echo of happy footsteps along Bethany's narrow street; there were signs of preparation where the village fronts the highway. The festive day had come with the passing of the Sabbath, and nearly the whole population of the little suburb would be pouring itself into Jerusalem for the day, especially now that it was known that Jesus was to enter the city that morning. People who had their own plans for spending the day in the city hastened a little, or waited, as the case might be, that they might accompany him. In addition to the throng of villagers, was the company, now considerably augmented, of his immediate friends, who had gathered about him in Bethany.

There was a slight delay in the starting of Jesus for his entry into the city. He sent his disciples to procure him a beast to ride upon. He had walked all the way from Jericho, and the much longer distance beyond from Galilee; he had rested in Bethany, and was well able to walk to Jerusalem; but he chose to ride. It was not for weariness but for greater impressiveness that he chose this method of travel. Swiftly and with overflowing joy the disciples understood the reason; this was the way the prophet had foretold the coming of the King.

Three scenes successively present themselves before

us as we meditate upon the triumphal entry; the scene in Bethany where the joy began; the scene on Olivet where the multitude rejoiced and Jesus wept, and the scene in the temple where the Lord came to his own.

1. The Prophecy and the Fulfillment.

It is remarkable that we find a prophecy of the entrance of a peaceful Messiah in the latter part of the prophecy of Zechariah. Written in a troublous time after the return from exile, this portion of the Old Testament prophecy fairly revels in the blood of the heathen. It is the bloodiest and most warlike of all the Messianic prophecies of the Old Testament. In the midst of predictions of warfare and bloodshed both before and after, it breaks forth into a declaration that to the land that long had seen no monarch save foreign conquerors there would be a king. Into this time of strife he was to come, the bringer of peace. Into the midst of warfare he was to ride, not upon a horse, the mount of a warrior, but upon the beast that uncomplainingly bears the peaceful burden of the Orient.

It was inevitable that this prophecy should have come to the minds of the evangelists. It occurred to Christ himself and was suggested to the disciples by his action. While he never had gone out of his way to bring about ex post facto fulfillments of prophecy, this prediction was so in accord with his spirit, it so exactly suited his temper, that at the cost of some delay he undertook its literal fulfillment.

This was an hour of triumph for Jesus. It was the end of long self-repression. He had concealed himself and his mission. He had been a mystery to his brethren: they could not understand why he should wish to be known, and yet keep himself in secret. He was still a mystery to his disciples: they had followed him and

were following him at the cost of all that they held dear in life: yet he seemed to them deliberately to choose those methods which would prevent the consummation of his hopes and theirs. He was a mystery to his beneficiaries: when he had wrought a miracle, their natural impulse was to publish it; their grateful enthusiasm refused to obey his injunction that they should tell no man. And all this was a trial to Jesus. He longed for liberty. He did not enjoy secrecy. "In secret have I said nothing," was his testimony of himself, and he desired that his whole life work might be open before men. Now the time had come when the joy of the people at his appearance might be uncontrolled. His disciples in a wild intoxication of religious fervor were at liberty to cry at the top of their voices, "Blessed is he that cometh in the name of Jehovah!" Jesus himself must have caught something of their exhilaration. After months of trial and repression and hiding, here was opportunity to proclaim to the world his real mission. He whom the prophet had foretold had come.

This is one of the few events that so impressed the disciples that all four of the evangelists record it. They could not forget it. On that day Jesus proclaimed himself a king, and they saw the glory of his triumphal entry to the holy city. The thrill of that holy ecstasy returned to them whenever they remembered it. On that day they were jubilant. The pent up tide of three years' suppressed enthusiasm broke free when Jesus announced himself as king, and was accepted by a great concourse of people.

It was a peaceful entry, but it was a challenge. It was a public proclamation to his enemies that Jesus was king. It was a visible declaration that he was Messiah. The question which the Pharisees had asked

him, "How long wilt thou cause us to doubt? If thou be the Christ, tell us plainly," was now answered. Here was their answer, and in terms of their own prophetic hope. Yesterday they might have said that they did not accept him because he would not define his mission; to-day they were compelled to choose. He came to them as crises come,-

"Some great cause, God's new Messiah,
Offering each the bloom or blight,
Parts the goats upon the left hand,
And the sheep upon the right:
And the choice goes on forever
'Twixt that morning and that night."

Jesus was forcing the issue; and he knew the consequence.

2. The Christ, Triumphant but in Tears.

Yet Jesus well knew that this outburst of popular enthusiasm did not represent the heart of the nation. Below him as he approached the city to proclaim himself the heir to the throne of David, the priests and Pharisees were even then plotting against his life. In the midst of the joy of the company that, coming out to see him at Bethany, met on the road the escort which attended his progress, each company adding its own joy to the enthusiasm of the others, Jesus paused where the turn in the road brought to view the city of gold and snow, with its sun-crowned temple and its walls that frown to one below but give a smile of welcome when viewed from Olivet. And there he wept. He had wept silent tears at the grave of Lazarus; here he sobbed out his lament. All the sorrows of the dark Friday that followed did not cause his lips to part with a sigh, or his eyes to moisten with a tear; but here in his triumph he wept. For to Jesus, this entry into the city was his presentation of himself

for crucifixion. In the palms that gave their branches to be waved before him, Jesus saw the coming cross; in the cries of Hosanna, he heard a sound which was to echo a few days later in the words, "Crucify him!"

It is little wonder to us that Christ wept over the city. Beautiful as a dream of heaven it lay below him in the sunlight of that Syrian April. An early Spring it was, for fig trees already were in leaf and some of them with fruit. The drought had not yet dried up the watercourses, which glittered below like ribbons of silver. The light lay in rich tints of green on palm and olive and fresh young grass. But down among the olives was Gethsemane, and yonder beyond the temple was Pilate's judgment hall. Aye, and underneath the green crest of the hill to the north of the city, stood out a rocky hill with hollow, cavernous rocks that gave the shuddering, sepulchral name to Golgotha.

3. The Triumphal Entry to the Temple.

What a pathetic triumph it was! Humble was the beast on which he rode, and it was not his own. The banners waved in his honor were neither silk nor cloth of gold, but only extemporized flags torn from the trees. No carpet was spread for him, save the garments of his followers, courteous in their rude kindness as England's most flattering courtier to Queen Elizabeth. It was less than earth has for its royal conquerors, but it was their best.

Yet it was a triumph. He went to the city, and there encountered the scorn of the scribes, the hatred of the money changers, the apathy of the people and the fickleness of those who had followed him. Not long did the cries of Hosanna continue. Day after day during that week he continued to enter the city, but without escort. Before night the voices of his followers were hushed. The last to sing his praises were the children in the temple. The children hailed him on

that day as king. His kingdom gives childhood a new meaning, and opens before it new possibilities. There is but one child in the Iliad. There is little mention of children in the classics. Jesus gave to the children liberty to sing his praises.

The day had its shadow, but it was a glorious day. The evangelists remembered it with a glow of enthusiasm. It seemed to mean that sooner or later the temple must own its Lord, and the people recognize and hail their King. And we have no reason to believe that it did not somewhat cheer the sad heart of Jesus. Not all these people were fickle. Few of them, we may hope, were of those who cried out "Crucify him!" A few of those who hailed him King may have joined the shouts of the rabble; but we may believe that not many of the Galilæan multitude who waved the palms before him joined the city mob that drove him to his death. And even in the city were firm friends whom the swift changes of the week, however, they dismayed them, did not shake from their allegiance. In some hearts the triumph of the King was undimmed by disloyalty; Jesus still was King. And as for the enemies of Jesus, this popular demonstration brought them temporary consternation. "Perceive ye how ye prevail nothing?" they asked with mutual reproach, one of another, "Behold the world is gone after him!"

The enemies of the cross of Christ have prevailed nothing against him. The whole world is going out toward him. Our civilization calls itself by his name. Our schools and colleges bear the stamp of his influence. Our greatest works of art are his: our most exalted strains of music are sung in his honor. Wickedness abounds, and often in high places. Christianity seems but an infant Hercules whose cradle is surrounded by serpents. Yet will it walk over the strangled bodies of them all to unexampled deeds of prowess. We are

forever foreboding and declaring that the weather-cock is the compass, but God's needle points to one unwavering pole-star, in which there is no parallax neither shadow of turning. And that pole star of our faith is that which shone out upon the disciples when Jesus was entering the deep night of his delivery to be crucified, the rich promise of his final triumph.

We do not always see the signs of it. We think of God's machinery as standing still and useless. More than half the time since Jesus died, his cause seemed hopelessly stationary or retrograding. For the thousand years of the middle ages, Christianity seemed a Samson in the hands of the Philistines, fettered and blinded and shorn, and grinding corn in the dungeon of the dark ages. We remember this, but we also remember how at the close of the thousand years there came the revival of learning and the invention of printing, and the circulation of the Bible, and the Reformation. And just at that time, when the ages were ready for the birth of a new world, there rose up out of the trackless waste of water far to the westward, a fresh new world, a veritable New Jerusalem, sent from God out of heaven, that in this land of promise the new exodus out of the Egyptian darkness of mediæval time might find a new sphere for the application of Christian principles to growing social life. Again and again the Philistines have gathered to witness the humiliation of the blind captive, and the giant has laid his hands upon the pillars and caused them to crumble; and from out the ruins, the cause of Christ has come unscathed. It prevails nothing against him: the world is on its way to him.

Jesus' triumphal entry was not an isolated event. A thousand years before David had brought the ark to the city, singing,

'Lift up your heads, O ye gates
And be ye lift up, ye everlasting doors,
And the King of Glory shall come in!"
Down from the walls had rung the challenge,
"Who is this King of Glory?"
And clear had the answer come,
"Jehovah of hosts, he is the King of Glory!"

Jerusalem saw no grander day in the thousand years that intervened until Jesus entered the walls of the same city, and to the mocking challenge of the Pharisees there rang back the answering chorus, "Hosanna to the Son of David! Blessed is he that cometh in the name of the Lord!"

And he still comes, and shall come. With every triumph of purity and righteousness, with the opening of the barred gate to every dark heart, with the opening of every new kingdom to the Gospel, his coming is with more and more of glory, and evermore shall be until the world not only goes after him, but finds him and crowns him as its Lord and King.

We have not learned to count time and mark progress as God does. It is said that in a German town there was a famous clock, a part of whose machinery had never been used, and whose use was unknown to any one. The maker of the clock had died, and those who climbed the dusty tower saw motionless wheels that seemed useless. The clock ticked on for years until a full century had gone by, when there burst out upon the ear of the town a chime sweeter than their ears had had ever heard before, and the wheels that had been still for a hundred years awoke and rang out their glad centennial song. So it often seems. But to God, every wheel, dust-laden and motionless, has its time of moving, and every bell, though long silent, its place in the gamut of that sweet chime that yet shall burst upon the ear of the world when all nations shall acknowledge the sway of Jesus..

The triumphal entry accomplished its immediate purpose in the public announcement which it involved that Jesus was the Messianic King. That proclamation and the joy which it evoked were sufficient for the day when they occurred. We are told that Jesus entered into Jerusalem, and into the temple, and looked round about upon all things, remaining until eventide, when he went out unto Bethany with the twelve, and lodged there.

But that proclamation of regal authority involved some exercise of the prerogatives belonging to the Messiah. Monday morning beheld Jesus in what was to his disciples a new role. He had wrought miracles of mercy; they now saw a miracle of stern judgment. The hand which had been laid with healing power upon the sick, and which he stretched forth with a welcome to the penitent, became strong for the overturning of tables and the breaking of dove-cages. He who had hidden himself from crowds became the center of a crowd composed of the curious, the wondering, the sympathetic, and the hostile.

Not in petulance or in anger did he curse the barren fig tree; not because it was fruitless at a time when fruit was not to be expected; but because its boastful display of leaf proclaimed to the word a sham. He spoke in symbol to the tree the words of condemnation which the nation deserved and must soon hear. Mere unfruitfulness brought from the heart of Jesus pity and patience and a desire to dig about the tree and wait in hope of what another season might bring forth; but hollow pretense and boastful hypocrisy had come to the time of judgment. The tree was his own nation;

it had had its pruning and digging: the time had come when it must be cut down.

The disciples were inclined to think so much about the miracle as to forget to seek for the lesson. And Jesus was unwilling that the only lesson should be that of retribution, but made it also one of faith. For retribution a barren tree might be removed; but for faith, and the righteous ends of faith, God would move, not the tree only, but the very mountain to which the tree was rooted.

We think of Jesus as meek and lowly; but he was also the uncompromising enemy of sham. We love to think of the love of God; but that love has two poles, and its negative pole is eternal disapproval of wrong doing. In the olden time there had been those who said, "The Lord will not do good; neither will he do evil!" There still are many who believe that God is passive in the moral conflicts of the world. But a prophet of old promised that when the Lord came suddenly to his temple, he should be like a refiner's fire, and that the wicked could not abide the day of his coming.

Condemnation of evil is inseparably joined to approval of the good. A God, who abiding amid the shadows, permits the earth to go its way of good or evil unrestrained, does not satisfy the ethical demands of the soul. "Let God arise; let his enemies be scattered!" cried the psalmist in a time of moral confusion. And a prophet promised those who loved the Lord, but who were sadly confessing to themselves that it seemed vain to serve him, that the Lord would come, and enable them to look back, and see that God discerned between the righteous and the ungodly.

Jesus came not to condemn the world, but to save the world, yet, in the process of that salvation, it

became necessary to exhibit that stern disapprobation of sin which is only the other name for the abiding love of God.

Some very practical and much needed lessons for Christian people suggest themselves in connection with the incidents of this day. One of these lessons is that of reverence for the house of God. God dwells not in temples made with hands, but we do. And our reverence for God is reflected in and influenced by our respect for the house dedicated to his worship. It is fitting that it be as good and beautiful a house as we can build. It ought not to fall below the other public buildings of the community in its dignity and impressiveness. It ought not to be less beautiful or comfortable than the homes of the people within its membership. It should be so constructed, so appointed, so kept, as to inspire a worshipful feeling in all who enter. And from it should be banished all that can profane it, all that can bring into it the unhallowed spirit of greed or strife. Many good people go farther than this, and hold that the church edifice should be used for no purpose except that of the worship of God. God is honored in whatever promotes the spiritual welfare of his children. The church should be the home of the spiritual life of its people, the place to which they come on life's great occasions to consecrate their joy or sorrow, their penitence, their aspiration, their hope, before the altar of God. Whatever makes the house of God more sacred to these ends is worthy. Whatever defeats these ends profanes the temple. The joyful shout of the children in the temple did not profane it; and Jesus refused to forbid them to cry out in joy within its courts. The healing of the sick did not make the temple less holy, but more so. The gathering of money for the poor and for the procla-

mation of good tidings did not of itself make the temple unholy. But the spirit of a mercenary syndicate, sharing its unhallowed gains with the priests for the sake of worldly barter and private gain, made the house of God a den of thieves. From such a spirit let us keep the temple of God forever free.

But if the house of God should be kept free from contamination and greed, much more must the people of God, who are the real Church. The world reads the Bible but little, but it is a close student of the lives of professing Christians. Judgment begins at the house of God,—the judgment of the world, and the judgment of God. Those are solemn lines of Kipling's, reminding the civilized races how they represent to the heathen world the God whose name they profess to honor, and they apply with equal pertinency to the Christian in the world:

"By all ye will or whisper.
By all ye leave or do,
The silent, sullen peoples
Will weigh your God and you."

God is honored or dishonored in the conduct of those who profess to love him. Let the people of God keep themselves from those things which pollute the spiritual life of the Church of Christ, lest Jesus be wounded in the house of his friends.

The real temple of God is the human soul. And it is written of this temple, "If any man defile the temple of God, him will God destroy: for the temple of God is holy; which temple ye are." Evil imaginations, unholy desires, resentful feelings, covetous longings, all these profane the temple of our lives. Many scholars have raised the question whether the two cleansings of the temple were not really one; it seemed to them strange that Jesus, having cleansed the temple

at the beginning of his ministry, should have need to repeat the act at the close. Whatever the answer concerning the temple then, we know too well the answer to the question now. How easy it is for the old abuses to creep back! How constant is the need of the whip of small cords in the temple of our own soul! How readily we shut out of our lives in the ardor of our first consecration many worldly habits that creep back and back, nearer and nearer, till they camp within the sacred precincts of our soul's most holy place!

It is not enough that we drive the evils from our lives; the empty spaces must be filled speedily with worthier purposes, and holier affections. Jesus spoke once of a man from whom an unclean spirit was cast out, who swept and garnished the place, but brought no holy purpose home to dwell, and the evil spirit returning found room for himself and seven spirits worse; so that the last state of that man was worse than the first. That was a happy phrase of the great Chalmers, "the expulsive power of a new affection." The temple of the heart should be kept pure by a love that pushes out unholy things, and fills the place to its full capacity with the things that are holy and pure. God seeks as his own no empty temple; but one filled to the full with the spiritual activities that belong to the kingdom of God. The heart that is full to overflowing with the love of God has no room for the things that defile the life of the spirit.

Far back in the days before Christ a wise man wrote: "Keep thy heart with all diligence; for out of it are the issues of life." There is a sacred shrine in the soul of man within which traffic and barter have no lawful place.

It is the purpose of the celebration of this Easter

season to bring our hearts into close sympathy with the spirit of the successive days. Can we doubt the message to our own hearts of this day of the cleansing of the temple? Ought it not to be for all who are seeking to follow the footsteps of our Lord, a day of searchings of heart that all that is unholy may be cast out; a day of digging about the roots of our souls that we may discover the causes of our unfruitfulness, and of consecration of purpose that our lives be no more barren nor unfruitful? If the day shall bring to us such meditations and resolves, then shall our Lord, coming this day to the inner temple of the heart, find in it a shrine for his own indwelling.

Tuesday—The Great Lament

Tuesday of the last week of Jesus has been called the day of controversy. Controversy with Christ! Arguing with Jesus! Finding fault with the Saviour! Where was it that our Lord met such treatment? In the capital city of his people; in Jerusalem, where every Jew prayed for the coming of the Messiah, where the prophets had spoken of the coming of the kingdom of God. Who was it that set him at naught, challenged his authority, sought to catch him in his words? His own people whom he loved, the leaders of the people whose eager hope of the coming salvation had become a passion almost unparalleled in history.

Jesus had come from Galilee to offer himself unreservedly to his people as the Way, the Truth, the Life. Jerusalem rejected him. He came unto his own and his own received him not.

And he left them. Left the temple on that fatal Tuesday, never to tread its courts again. Left the city to return only for the evening supper with the twelve and return again a prisoner. But before he left he spoke his last word to his people, the last public utterance that fell from his lips. Surveying all the history of the folly and wickedness of the long past, declaring the significance of that hour which he alone understood, forecasting the fateful future which he alone could see, he broke into the cry in which is uttered all the pathos of his passion:

> "O, Jerusalem, Jerusalem, that killeth the prophets,
> And stoneth them that are sent unto her!
> How often would I have gathered thy children together,
> Even as a hen gathereth her chickens under her wings,

And ye would not!
Behold, your house is left unto you desolate.
For I say unto you,
Ye shall not see me henceforth, till ye shall say,
'Blessed is he that cometh in the name of the Lord.' "

It was a cry whose pathos the world can never forget, and whose significance every generation must consider. It was not for Jerusalem alone. That proud, bigoted, and selfish city was but the type of humanity. Here is infinite, divine yearning. Here is a deliberate human rejection. Here is a fatal, inevitable consequence. And here is the hope of a final apprehension. It is not for Jerusalem alone. It is for the world, which God so loved, that he gave his only begotten Son, that whosoever believed in him should not perish, but have eternal life.

Jesus is ever to us the revelation of God. He shows us God's attitude. He unveils God's purposes. He speaks for the Father. And never more wonderfully than here. It has foolishly been said by some people that Jesus has insufficiently expressed God in failing to ascribe to him that tender attitude that we think of as peculiarly characteristic of motherhood. Indeed some of them have improved upon the Lord's Prayer, "Our Father and Mother God." Prosaic souls! Yet in this sad farewell to the city that rejected him, the poetic spirit of Jesus does express the divine yearning under the figure of motherhood, "as a hen gathereth her brood under her wings." After all, when Jesus speaks of the Father it is but the use of poor human language and poor human analogy. Far beyond the pity and patience of any human love is that infinite, divine love, so great because so good, so generous because so just, that encompasses all the children of men forevermore.

Jesus sums up in his own attitude toward men all

that the prophets had spoken of the love of God. We understand why Hosea could speak for Jehovah, "How shall I give thee up, Oh, Ephraim"; and how Isaiah could express the more than parental love of God, "Can a woman forget her child, that she shall not have compassion on her son? Yea, she may forget, yet will not I forget you."

Then why did not the Jews understand him? Jesus has a beautiful story of a good man who had two sons, and one was prodigal and the other proud, and neither of them understood him. We easily think we understand indulgent love. We accept with pleasure gifts that are accordant with our tastes. But we are impatient of a love that is too wise to humor us.

The Jews thought him unsympathetic with their hopes. The Sadducee was an ecclesiastical aristocrat, and, in the enjoyment of privileges and wealth, sought simply political and social peace. But Jesus spoke of treasures in heaven. The Pharisee was devoting his life to religion, without realizing that life is religion. And when Jesus said, love God and love men for that is law, he was offended. The Zealot was a passionate patriot and would expel the Roman tyrant by the sword. But Jesus said, "He that taketh the sword shall perish by the sword." The people wanted to be fed and clothed without labor. And Jesus said, life is more than meat, and the body than raiment. So they all concluded that the strange teacher had no sympathy with their hopes.

Jesus unresponsive to any earnest hope! Men draw away from him to-day with the same complaint. Labor unions reject his religion, seeking, as they think, benefits more tangible. Jesus seems unresponsive to their needs. Socialists have a like objection. Men with practical purposes often think that Jesus cannot

understand their demands. How little they have understood him! No man has a longing for any good, but Jesus appreciates its meaning and sympathizes with his hopes. With the socialist—yes, with the anarchist—he sympathizes. He feels with them in all their hatred of wrong. He shares with them all their hopes of human betterment. And perhaps, if they could only know, he sympathizes with them most, when he is able least to give approval to their programs.

Then, Jesus was not careless of the patriotic devotion of the Jew to his own people and his own land. It was because he entered so deeply into the hopes of his people, and knew so well what would really satisfy, that he sought so earnestly their good. To that rich, ruling Sadducee he would give the glory of a real aristocracy. And he offers it to the ambitious, ease-loving still to-day—a share of the unseen, unselfish, kingly rule of men. To the punctilious Pharisee, he would offer far more than the most rigid observance of the divine commands—nothing other than actual fellowship with God, that he might feel his oneness with the Father. To the fiery Zealot, he would give a Jewish glory won by national righteousness and truth, more lasting and more real than arms can gain. Jesus in his very patriotism saw that the national ills were deeper than the Roman bondage. He saw that a nation that was good would have a life that would outlast the armed might of Rome. How little would have been the kingdom of Cæsar, if he could have established in Judæa the kingdom of God. It was not for himself, it was not for a mere religious interest apart from the great human interest, it was for the men themselves, because he loved them and because their highest welfare was his supreme concern, that he sought to lead them from their follies to his faith. Like the mother bird he

would have gathered them, the poor, foolish, frightened brood, under his sheltering wings. It was the infinite and divine yearning to bless them. But they would not.

There is the tragedy of human life in that refusal, that deliberate human rejection of divine grace. We can look back now over the centuries. We see the futility and selfishness of the Jewish hopes. We see the truth and beauty of the appeal of Jesus. And yet how little our day is different from that! Men still think they know better than the Master what is good. He seems to show them an impossible and impracticable way of blessing. They think happiness is in selfishness, and they still say, we will not have this man to reign over us. Jesus' principles of discipleship seem too high. We cannot follow the teachings of his impossible perfection. Jerusalem would not, and Europe will not, and America will not. The rejection is repeated over again.

There are some who really think, like the Sadducees, that Jesus' program of life means the destruction of the social order. Annas and Caiaphas led the assault upon our Lord because his success meant, as they supposed, the interference of the Roman and the disruption of the state. Men tell us to-day that business would have to be abandoned if Jesus' principles were enforced; national life would be impossible; society could not exist; civilization would disappear; there would be no law, no property, no incentive to labor, no ambition. Sometimes such men belong to the church, but they will not be disciples of Jesus. Sadly our Lord looks at our wealthy, prosperous life and says to us: "How wondrously I could transform it! with what a different spirit men would work! what brotherhood of brain and hand there would be! how all the

hatred and oppression and commercial iniquity would vanish, if I were leader! And there would be no less wealth and progress, but far more. Oh, America, America, how often would I have led you to the way of life—and ye would not!"

Others among us, like the Pharisees, are too proud for Jesus to be able to help them. They are so satisfied with their morality and respectability. To be a Christian is to be humble, to recognize unworthiness, to confess sin. Men will not bow. Jesus would make conscience sensitive, and God's holy law imperative, and hold a high standard of purity and unselfishness and truth. He would say, "You are weak, but I am strong. Find your moral stay for noble lives in me." But they are too proud and satisfied. They will not. They do not want a religion that bows the knee, even to God. And divine grace cannot help the proud.

And more among us are like the fickle people of Jerusalem, who will not think and will not be earnest. If the religion that Jesus has can do anything for us—give us bread and butter—we will accept it. But his ideals are far away; his fellowship with God means nothing to us; we have our interests and our pleasures. And so the great world goes on its way. It is not rejecting Jesus, but it does not know him. It does not care. He is here as he was in Jerusalem with soul-transforming power, opening the way to glorious life and beauty. They do not know; they do not care. It is not deliberate rejection of him, but it is deliberate rejection of all the higher, holier calls of life. And Jesus cannot save them as he would.

There must be consequence of evil choice and positive rejection of the good. There was consequence inevitable and fatal to Jerusalem. It was not punishment: it was result. God did not hurl thunderbolts upon the

city that rejected the Lord. It was the heathen armies of Titus that destroyed Jerusalem. Yet no: the city fell, the temple was burned with fire, that Tuesday of the Passion Week. No one else saw it. The disciples called upon the Lord, even as he moved from the splendid structure after his last words, to look upon the beautiful stones that challenged the admiration of every visitor to Jerusalem. Only Jesus saw the end. The deliberate rejection of the moral ideal for the nation, the deliberate, foolish determination to exalt political supremacy above spiritual truth, the clutching for the things that are seen, and the scorn for the unseen spiritual realities, could have only one result. It would lead to the mad fight with Rome and—"there shall not be left one of these stones upon another." It was not punishment: it was consequence. Character makes history; character makes destiny.

"Your house is left unto you desolate." You will not have the Christ and he goes away. You care nothing for God, and God cannot force his goodness into your life. "Your house is left unto you desolate." Oh, the pity of it! Upon the broken lives of men; upon the wasted powers that might have been beneficent; upon the hardened men who have turned away from the light; upon the sordid souls that have been narrowed in their own selfishness; upon all the careless, indifferent people, in whose lives is no glory of sacrifice and moral achievement; upon everything in men and women that has not come to its best, there is written the sentence: "Ye would not. Behold your house is left unto you desolate." And men ask why, and find fault with the constitution of things, and prate of heredity. But to everyone who is responsible enough to ask the question there comes the awful answer: "I would have saved you, and ye would not."

But even that last sad utterance of Jesus does not seem to close without a gleam of hope: "Ye shall not see me henceforth until ye shall say, 'Blessed is he that cometh in the name of the Lord.' " Shall the foolish and misguided someday see their shortsighted folly and welcome him? Can there be a recognition of Jesus, even after the rejection, that shall bring back the blessings that were scorned? Jerusalem never turned to him, but some turned. Thousands when he was gone from them in the flesh remembered his call to them and responded, and he came back to them in the spirit. Jerusalem was encompassed with armies; the unhappy Jews were crucified by thousands; the temple was burned; and the nation ceased to be forever. But many had recognized their Lord, and in lives of truth and love and beauty glorified his name.

That love, infinite and yearning, of the heavenly Father, so wondrously revealed in Jesus, has never ceased. No rejection has lost it to any soul. Jesus' cry is not a sentence of condemnation, but still a call to repentance. He did not leave Jerusalem to its fate, but came back that he might die for his people. And the last message of the Risen Christ sends the heralds of salvation to all the world, beginning at Jerusalem. Guilty Jerusalem still offered mercy! And each of us, however much we have rejected Jesus and his light and leading, are still offered his salvation to the uttermost to-day.

Wednesday—The Bethany Silence

In the last week of the life of our Lord there were two days of silence. One was Wednesday, the Silence of the Bethany home; the other was Saturday, the Silence of the Tomb. These two days were not days of inactivity but of recuperation, one for the Trial of the Cross, the other for the Glory of Easter.

The power of Silence is not always recognized. Great souls have generally been born and reared in the regions of Silence. Wednesday was not a waste-day, but a prayer-day when the soul of the Lord took firmer root in the unseen and eternal.

The invitation to prayer, unaccepted by the multitude, is an invitation to power.

Our Lord was much in Silence. Thirty years out of the thirty-three of his life are appropriately named the years of Silence. Even during the three years of his public ministry he is often reported as withdrawing into solitude, going into a mountain or a desert place to be by himself. He went not only for rest but to gain power.

The Chinese have a proverb that since man has two ears and one tongue he should listen twice as often as he speaks. The Turks have a proverb, "When you see a man who is hustling, look out for him for he is moved by the devil." Our own scriptures have the saying, "Let every man be swift to hear, slow to speak."

If any age ever needed the Sabbath day for rest and Silence it is our age. Wonderful its activity and achievement, its creature comforts and commercial enterprise—yet there is fear that it will be classed as an age of superficial civilization.

It is easy to forget that the most inventive and enter-

prising portion of the American people—those called the "New Englanders"—had several centuries of quiet and solitude which impelled them to the cultivation of the habit of meditation and prayer. The rolling stone gathers no moss. The deep streams run still.

We are ever praying "O, that Ishmael might live," while God instead blesses the Child of faith and establishes his covenant with Isaac. The years belong to those who have laid hold of the invisible and have meditated over the deep things of God, not to those who have snatched at the things pleasant to the eyes.

The one who has learned to hear has more *power* often than the one who has learned to speak. Thought has more force than action. The philosopher will always have more battalions at his command than the merchant. The man who lies on his bed an invalid and "merely prays" may contribute more to the strength and welfare of the community than the man who figures largely in the market-place. Not only is it true that "they also serve who only stand and wait," but these "shut-in saints" often wield the baton of power. They who create sentiment and songs do more for a nation than those who make laws. As men cannot give until they receive, neither can they speak until they hear.

Instead of meditation and prayer being waste-time it is the time best spent. "Prayer and provender hindereth no man on his journey." The ten minutes devoted to family worship, if spent devoutly and intelligently, may do the members of the family more good in the long run than the ten hours spent in business or house-keeping. It is true now, as it was then in Bethany, that Mary chose the better part when she sat at the feet of her Lord instead of being burdened with much serving.

Not enough time is spent in preparation for service, in "waiting at Jerusalem." Power from God comes after a proper process. The king's ladies spent a year of preparation before being allowed to appear before King Ahasuerus. One must be careful lest he "tempt God." Eight hours of sleep and five hours of study may easily produce better and more lasting results than five hours of sleep and eight hours of study. A man who spends a year without a weekly Sabbath does less for himself and the world than the man who "remembers the Sabbath day."

Wednesday—the day of Bethany Silence—has no recorded history. It is not, therefore, unimportant. Nay, of all the days, this day of prayer and silence, of recuperation from yesterday's toil and of preparation for to-morrow's trial, could not be omitted. Just as the training contributes to the victory of the athlete, so prayer reveals itself in accomplishment. To be is even more important than to act: and far more important than to record activities. Of the annalist, the warrior, the philosopher, the prophet, the first of these stands last in rank, measured by power: the last is first.

The best prayer is the prayer of silence. Man is prone, however, to think that much-talking will grant him a hearing. Our Lord clearly warns against this. He as much as says that the one who wins the ear of the Father must pray in secret; that it is heathenish and therefore vain to think that one shall be heard for his much speaking: that it is hypocritical "to stand and pray in the synagogues to be seen of men." The prayer of power is the prayer of silence. One brief ejaculation of the publican, "Lord, be merciful to me a sinner," had infinitely more power than the recital by the Pharisee.

If there is not much silent prayer in the public assembly there is very little public worship and therefore little power. The introduction of a period of silent prayer in the service is doubtless a good correction of mind wandering. When the "minister prays" too often he prays alone. When the minister is thus compelled to pray alone, he can not well escape the feeling that he is a "prayer machine"—and such he soon will become, if the congregation is not much in silent prayer. There is no difference between the heathen and Christian prayer machines in their vainness—except the Christian is more culpable, since the light has shone upon his darkness.

How much of the Bethany Silence is needed in the daily life. The soul has been up to Jerusalem engaged in its tasks and returns home weary with the world's opposition, misunderstood, misrepresented. The Bethany Silence is like the shadow of a rock in a weary land. The soul faces the tasks of to-morrow, knows that it must go up to Jerusalem to be crucified by cruel men. The Bethany Silence is like a refreshing drink from the fountain of eternal life.

The Bethany Silence preceded the upper-room fellowship, preceded the Gethsemane struggle and the Judas-betrayal, preceded the trial with priestly bigotry, with Pilate-worldliness, with Herod-brutality, preceded the desertion of his disciples, the cruelty of the mob and the callousness of the soldiers. The stored-up strength of Bethany was what made possible the long weary journey to the cross.

No man has power who has not learned to pray. The seen-world is so small a fraction of our life, that he who has not laid hold of the unseen forces, has a judgment that is untrustworthy, either for the guidance of his own life, or the affairs of others. The

wisest statesman in Egypt in the days of Moses was the man who walked as seeing "him who is invisible."

The best of a man is his willingness to sacrifice for the sake of the inner life. For the cultivation of the inner life prayer is essential. One can not be proof against the world forces as they appeared to Christ in the shape of fleeing disciples, betraying friends, bigoted priests, unrighteous rulers, the sneers and jeers of the multitude, the sight of the approaching cross, unless sustained by an inner power—the presence of the Father.

The harder the task the more important it is to pray. The more ambitious one is to wield power, the more zealously he must incline his ear to catch the words of God. Prayer is the way to peace. The Bethany Silence is the soul's time of waiting before the descent of the Holy Spirit of power—power with God, power over men.

Thursday—Comfort and Promise

Strengthened by the prayer and waiting of the quiet day at Bethany, Jesus came to the Passover with a poise and power that reveal the intimacy of his fellowship with the Father.

It is the last evening that he will spend with his disciples. He knows that treason is at work among them. He realizes how severe will be the trial of their loyalty. He recognizes that his mission will seem to them to be a failure. He will devote the few hours that remain to the comfort of these, his friends, who are to carry on his work. It is no ordinary comfort, which a brave soul may give to those who are to mourn his loss, that Jesus offers to his followers. It has a great note of power. It has beautiful messages of promise. It thrills with a sense of victory.

All that occurs at that Last Supper and all the words that are spoken by the Lord reveal his sense of mastery of the hour and of the situation. He is confident that his work has been accomplished. He recognizes that his departure is at hand and regards himself as going to the Father. Clearly he speaks of reunion with his disciples and promises them his presence. And he looks forward to the future with assurance of the accomplishment of his mission for the salvation of men.

The disciples were very sure that Jesus' work was not done. They were looking for great accomplishments for which all that they had seen was but preparatory. Indeed, their unseemly wrangle on the way to the paschal supper was occasioned by the anxiety to know who should have the largest share in the blessed days that were coming. To them the simple life of service that Jesus had lived before them was to

lead to the dignity of a royal dominion. But the Master assures them that the service itself is the dignity. His mission was accomplished in his ministry. And in the very words in which he promises them thrones, he bids them follow his example, who is among them as one that serves.

Jesus would tell them that they must not suppose that because his life had been inconspicuous, therefore it had been unsuccessful or was incomplete. He had lived the eternal life in their company, and it was theirs to follow him to a like accomplishment.

So also Jesus will not have the disciples regard the treason of Judas as an interference with the divine purposes. The Master is not untimely cut off. His work is done. The betrayer is no less guilty. It is his own dreadful, voluntary act, and the result to him must be terrible. But he is not permitted to mar the completeness of the Saviour's mission. "The Son of man goeth, even as it is written of him: but woe unto that man through whom the Son of man is betrayed! Good were it for that man if he had not been born."

Indeed, so far from the betrayal hindering the accomplishment of Jesus' mission, it is the opportunity for him to bring his mission to its fulfilment. He is oppressed by the presence of Judas, because of the pain of a betrayal by his friend. But as soon as the traitor has left the room, his spirit rises, and he exclaims with a great sense of triumph, "Now is the Son of man glorified, and God is glorified in him." And then in the wonderful acted parable he reveals to the disciples the deep meaning of his death. He gives thanks, for he knows that all is well. Then he breaks for them the bread, symbol of his body given for them, and passes to them the cup, symbol of his blood poured out for

them. He prays, "I glorified thee on the earth, having accomplished the work which thou hast given me to do."

The Memorial Supper ever speaks to us of Jesus' work well done: that life so wonderfully lived, that death so wonderfully died. The remembrance of his complete devotion is the abiding comfort and inspiration of the church. "Greater love hath no man than this, that a man lay down his life for his friends." In the early days after Pentecost the disciples met together and broke bread in memory of their Master who had died for them. He finished his work and the world can never forget.

But coupled with Jesus' conviction that his mission was accomplished, was the serene conviction that he was going to the Father. It is one of the dominant notes in his farewell conversation with the eleven. Men had rejected him, but he was going to God. Men would kill him, but God would receive him. Jesus is not a cynic, scorning death and bidding enemies do their worst. He is not merely a philosopher, bending to the inevitable. He is not only a hero or a martyr, dying for a cause. He is the Son of God going home. His life with God is so intimate that death can only bear him into the divine presence. Nay, indeed, his life with God is so certainly the eternal life, that death cannot affect it at all. He is ever with the Father. His departure from the earth is only a going to the Father.

There is no power in the world to hurt a man who has such a faith. The traitor may slink out in the darkness and make his way to the priests who have bought him. The Sanhedrin may violate its own solemn rules of procedure and may condemn him without evidence. The cowardly procurator may yield to the frenzied

cry for blood, and deliver him to be crucified. But none of them can harm Jesus. He is going to the Father. Even his friends will forsake him and leave him alone. But he is not alone, for the Father is with him.

In this supreme hour there is revealed the central thought in Jesus' life and teaching. And it is part of the wonder of his life and teaching that they may so simply be summed up in a word. He lived as one who belonged to God and found all the explanation of life and destiny in that blessed relationship. And his teaching was that we also should be children of the Father and make all life a journey toward the Father.

That faith of Jesus has brought a new beauty into the world. The man who grasps it is lifted above common human conditions:

> "the whips and scorns of time,
> The oppressor's wrong, the proud man's contumely,
> The pangs of despised love, the law's delay,
> The insolence of office, and the spurns
> That patient merit of the unworthy takes."

He need not find his quietus from trouble in self-destruction. He has a better way of meeting life's trials. He is going to the Father. A glorious goal atones for a rude journey. So the martyrs suffered, glorifying God. So many a saint has met severest trial, confident of a happy issue out of all affliction. And so Christians may meet the lesser difficulties that are not unto death, and the sorrows that are not overwhelming, but yet are painful and troublous. We can bear them all, for we are going to the Father.

Jesus was going to the Father, and therefore he could comfort his disciples. He was not about to take a leap into the dark, but was moving forward into

the light. And his faith included a blessed reunion with his friends in the future. There is large room in the Father's house. Jesus does not expect the divine home-coming only for himself. "Where I am," he assures his disciples, "ye shall be also."

But we do not sufficiently interpret the great comfort of the Master's words, if we understand them only of a reunion in the future. There is another note that sounds in all this farewell conversation. It is the promise of a personal spiritual presence.

In many forms Jesus utters this sacred mystery. He promises another Comforter, or Strengthener, even the Spirit of Truth. All that he has been to the disciples of guidance and of help shall be continued. And the new Presence shall not be liable to physical limitations. The Holy Spirit shall be with you for ever. He shall teach all things. He shall revivify the remembrance of Jesus' words. He shall guide progressively into all the truth. Jesus had been the revelation of God to these men. Very gradually they were coming to understand God's thoughts and God's ways. Jesus could say to them, "He that hath seen me hath seen the Father." And now he insists that the revelation shall not cease. There will be no visible Friend, but there will be a spiritual Comforter.

But the disciples have depended so utterly on Jesus. No promised presence can take his place. It is as if a father were leaving his children. So he gives them the assurance in a more definite form, "I will not leave you orphans: I come unto you. Yet a little while and the world beholdeth me no more, but ye behold me: because I live, ye shall live also." But the disciples were Jews and they desired a manifestation of their Lord that should be noteworthy to the world. Puzzled, they ask him how such manifestation to them

alone can be. He answers that it must be a spiritual manifestation, and can only be for those who are prepared—for his own. As Bernard has beautifully expressed it, "It contemplates not a public discovery of power, but a sort of domestic visitation of love." It is God with men. Jesus unites himself with the Father in the promise, "We will come unto him, and make our abode with him." Again and again, that they may not be disappointed because he speaks of a spiritual rather than a physical presence, Jesus urges upon them that he is going away in order to come nearer to them.

And still in another form, in beautiful allegory, he bids them draw their life from him, living nobly in his strength. He is the Vine, they are the branches, the Father is the husbandman. The object to be sought is fruit. And the condition of fruitage is abiding in the Vine.

Some people are offended by these mystical words of Jesus. They will accept his ethical precepts, but they do not understand a spiritual presence. They say the memory of Jesus remained, his influence was potent, and the disciples felt the continued inspiration as they thought of him. The disciples themselves thought otherwise. With the same equivalence that Jesus had used they spoke of the presence of the Spirit and the presence of the Christ. They were sure that he was with them in all their struggles. They felt that he led them in their victorious testimony to the world.

When the church began to formulate her creeds there was hot dispute regarding the interpretation of this religious experience of a divine fellowship. And there have been great divisions upon the matter of the relations of Father, Son and Spirit. But still the holy

experience of the Spiritual Presence was the blessing of earnest men and the inspiration of missionary endeavor. And "the practice of the presence of God" was the note of the saint.

The celebration of the Lord's Supper has come to be a communion with the Living Christ. All Christians who come to the holy table know the experience of the Real Presence. Jesus, whose fellowship blessed the disciples long ago, says ever to us, "I come unto you."

This is fundamental in religion. There can be ethical stimulus of a certain kind without this sense of a divine Presence, but there cannot be the life that Jesus lived. Our practical age with its programs of reform and its social panaceas must come back to the Upper Room if it would gain power. A good world cannot be made, it must grow, it must be the fruitage of true life. The branches must abide in the Vine, if they would bear fruit. The life that would be noble and achieving must be hid with Christ in God. The civilization that we seek—the brotherhood of man—can come only from that apprehension of God and life in his presence, into which Jesus leads us.

Therefore Jesus is the hope of the future. That last night he looked beyond the cross and saw the sure blessedness of the future. He would be with his disciples in spiritual power, and they would fulfil his mission. He foresaw difficulties and dangers, the world would hate and persecute them as it had hated and persecuted him, but in his strength they would conquer. He closed his conversation with the triumphant note: "In the world ye have tribulation: be of good cheer: I have overcome the world." The disciples had no such courage. They were troubled and dismayed, but Jesus spoke to them with noble confidence and assured them of victory.

It would seem that the departure of the Master would be the end of the kingdom which he had sought to establish. But he had no doubt that the work he had begun would be enlarged. He gave to the disciples the amazing promise, "He that believeth on me, the works that I do shall he do also: and greater works than these shall he do; because I go unto the Father." And more amazing, the event justified his words. The world saw a new experience: the conversion of men. There had never been anything like it. The heathen came out of darkness into a marvellous light. From the slave populations of Antioch, Corinth, Rome, came new men and women in Christ Jesus. A new moral power swept the world. It is the standing miracle of history. And the miracle has been repeated before our eyes. The world, the flesh and the devil would overcome men, but a greater power is here. The weak and sinful live new lives in Christ; the ignorant, who have grown up without hope and without God in the world, are lighted with a blessed hope and rejoice in a divine salvation; savages in the hills of Asia and in the islands of the Pacific are transformed; and, greater than all, our children, ten thousands and thousands, grow up as disciples of Jesus and come simply, beautifully to God by him.

No doubt, the world is not overcome. Evil holds its baneful sway. Was Jesus then mistaken in his triumphant word? Wendell Phillips has written an account of the Battle of Bunker Hill. The embattled farmers had assembled to meet the foreign troops. They held the ground and withstood the enemy while an ounce of powder and a bullet was left. Then they retreated from their position. The British troops occupied the heights. The American patriots had withdrawn and the British flag was flying in triumph.

But what says Wendell Phillips? "That night George III ceased to reign in New England." Ceased to reign, when his troops had won the day? Yes, ceased to reign, for a power, a determination, a spirit had been manifested that could not be defeated, whose victory at last was sure. And we have built a noble shaft on Bunker Hill to commemorate American independence. There are actual victories, and there are potential victories. Jesus, standing alone, facing certain death, looks with perfect confidence to the future and declares the victory surely won.

It is our shame that we do not share his confidence and trust his promise. Every institution of vice and villainy believes itself secure. Every vested interest of injustice feels safe in its entrenchment. But the church of the living God trembles. The promoters of the missionary enterprise sometimes wonder if their work is vain. Christians too often reverse the grand declaration of prophetic faith and weakly murmur, "They that are with them are more than they that are with us."

In the contest with the sin of the world and with the sin of our own hearts, we are predestined to victory. The power of him that holdeth the stars in their courses and taketh up the isles as a very little thing is pledged to every earnest soul that is seeking righteousness.

Jesus promised his presence as leader in this mighty undertaking, and the apostles, when they realized that he was with them, never doubted of success. How greatly we need a like confidence! Is the contest for personal righteousness a hard one, as the sins do easily beset us, and the good that we would we do not, and the evil that we would not we do? The issue of the contest is not in doubt. He is able to guard us from stumbling and to set us before the presence of

his glory with exceeding joy. Is the Christian work discouraging, for men do not respond and evil seems to grow more rapidly than good? The seeming discouragement is not unforeseen: "These things have I spoken unto you, that when their hour is come ye may remember them, how that I told you." Of course there will be difficulty, evil will not die without a fight. Sin, entrenched through millenniums, fortified in men's pleasures and prejudices, will not capitulate at the first parley. It is war to the death. But the weapons of our warfare are not of the flesh, but mighty before God to the casting down of strongholds. And men will not respond to the evangel at our first cry to them. Their ears are dull, their eyes are holden by the things of earth, their hearts are set upon their own delights. We must win them. Lovingly, patiently, continuously must we win them to the truth; and they will come at last. There can be no doubt that they will come at last. Jesus was sure of that: "I, if I be lifted up from the earth, will draw all men unto me." And we must be sure, for if we have faith we shall say unto the mountains of difficulty, "Be ye removed," and they shall vanish before us.

The church must come back ever to the Upper Room for comfort. And from Jesus will come no easy comfort. He recognizes all the hardness of Christian life and testimony. Indeed he promises the hardness as inevitable. But it is the call of heroism, for the hardness leads to victory. The cross is certain, but no less certain is the crown.

"These things have I spoken unto you, that in me ye may have peace. In the world ye have tribulation: but be of good cheer: I have overcome the world."

Friday—The Meaning of the Cross

"And when they were come to the place which is called Calvary, they crucified him."

The whole week might appropriately be called the Week of the cross: for the crucifixion is the goal toward which all the events, beginning on Sunday morning, move. In a profounder sense, the cross may be called the moral and spiritual climax of the world's life. The crucifixion of Jesus on Calvary is the interpretative key of God and of human life.

Jesus himself looked upon his death as the chief method of pleasing God and saving men. His ethical teaching centers upon self-sacrifice: "He that loseth his life shall find it," "Whosoever of you will be the chiefest, shall be the servant of all." All the acts of his life form the picture of a man who lived to serve. Self does not find expression in his whole career.

Jesus himself relied upon his death as the means of salvation. It is noticeable that while, as a preacher, he made use of the truth, calling upon men to follow him personally, yet, especially toward the end, his mind was occupied with the cross. "From that time forth began Jesus to show unto his disciples that he would go unto Jerusalem and suffer many things of the elders and be killed." From that time forth he is frequently dropping remarks, that the only way by which he could save men, was for him to die. He must be "lifted up." Jesus himself regarded the cross as the climax of his life.

The disciples also came to look upon the cross as the heart of their gospel. The fact that the cross at first was to them a stumbling block only confirms this statement. The crucifixion was to them the crushing

of their hopes. When he predicted his death, "they understood none of these things." After he was gone, and they recalled his words and saw him through the eyes of the spirit, the crucifixion assumed a supreme place in their thoughts. The cross revealed his glory. When they came to tell the story—the gospel—of his life, the sufferings of the last four days—his passion—occupy a fourth of the narrative. When Peter preached the first sermon on the day of Pentecost, the crucifixion was the climax of his message: "Therefore, let all know that God hath made Jesus whom ye have crucified both Lord and Christ." The climax of the sermon of the first martyr—Stephen—was the crucifixion.

Paul wrote to the Corinthians, "I determined not to know anything among you save Jesus Christ and him crucified." Paul's life is a living epistle of that avowal. When John came to write the Revelation of Jesus Christ, the central figure in heaven and on earth is the Lamb that was slain. When John in his old age wrote the last word of the apostles of Jesus, he described him as "the Lamb of God, that taketh away the sin of the world." It is very evident that the immediate disciples of Jesus regarded the crucifixion as pre-eminently revealing his power and glory.

The church of the centuries has never departed long from the cross as the supreme fact of Christianity. Every aspect of the life of the church reveals this. The architecture of the church has been patterned after the cross. Even the doors of Christian dwellings have the cross worked in the panels. The cross is the one conspicuous symbol lifted up on the towers and spires of Christendom. The cross is carried at the head of processionals. The cross was the standard borne by the armies of the Crusaders. It is con-

spicuous in the art of the christian Church. The same is true of the hymnology of the church; the cross is the greatest theme. In the Greek and Roman communions, worship gathers around the "mass" as a centre. The mass is the "sacrifice in the sacrament of the Eucharist." It is the celebration of the crucifixion. In the Protestant churches there are two "Sacraments"—baptism and the Lord's Supper. Baptism is the burial of self. The Lord's Supper is the celebration of the crucifixion of Jesus, and the showing of it forth until he comes.

The doctrines of the church reveal the crucifixion as the supreme fact. The theology of the church has been Christocentric, and the crucifixion has been regarded as the great fact in Christ's life. Many of the great controversies have raged around the atonement. The leading question has been the relation of the cross to salvation. The cross has furnished the supreme topic in preaching. There is nothing like it to remove prejudice, to break up hearts of stone, to reconcile enemies, to inspire heroism, to console sinful hearts, to cast out devils. The story of the cross is the story that has transformed the world.

The church of the centuries also bears witness that sacrifice is the only source of highest character. The church, in spite of all its weaknesses and errors, has testified that only those who have suffered and died for mankind—the missionary and the martyr—are worthy to wear a crown. These have been canonized as "saints." The heart of the church has been true to the ideal of its Lord that only the man who serves is chief. The church throughout the ages bears witness, that the cross is the supreme expression of the power and glory of God, that the crucifixion is the heart of Christian theology and life.

May we ask now what it is that gives the cross its supreme place? It would be enough to say that it is the key to the interpretation of the world—that the universe is fashioned after the pattern of the cross; to say that he who kneels at the cross will understand life, its meaning and its duties. Let us state plainly however what vital truth the cross reveals to an ordinary man. He need be no student of history, no reader of the poets, no philosopher of life;—just an ordinary man who wishes to know the truth by which to live, and the faith by which to die.

First of all the cross reveals—God: a knowledge of him that was not reached by human wisdom.

It is strange; yet it is so! One looking upon Calvary gains a knowledge of God, that is a marvel to the philosopher. He sees that "God is love." Other men had risen to the thought of a God of power. But God as love had not been realized. Calvary is an expression of God. The ordinary man, in sorrow, in suffering, in sin, looking upon the cross is not permitted to forget that God is love. If one kneels at the cross, enters into the sufferings of Jesus, sees that it is done in obedience to love for men, out of the spirit of sacrifice and service, it will be impossible for him to get away from the thought that God is love. Calvary is the expression in time of an eternal fact: a fact that wise men were feeling after and common men in dumb hunger were perishing without; the fact that is made plain in the cross, that God is love.

Further, the cross reveals the Ideal or Perfect Man. There have been plenty of men whom the world has called heroes. There have been men of war, men of money, men of intellect. They have had their followers. No one imagines that Hercules will ever again be the hero of mankind; unless mankind reverts

to barbarism Nature has been almost one cry for the appearance of a man who would be God's man. It has been like the cry of the North in 1862, when hero after hero had failed, expressed by the poet Stedman—"Wanted—a man." In a larger way the world had been crying, "Give us a man." Pilate, without knowing it, introduced him to the world when he said, "Behold the man." There is none like him among the children of men. Looking at him on the cross, seeing him pour out his life for those who hate him, men's hearts bear witness that at last they have found—The Man. This is no small thing; for humanity to see its ideal realized. The crucifixion was the crowning of the King of Men.

Again, the cross reveals the inevitable consequence of sin. One asks, as he looks upon the crucifixion: who did that? Who nailed that man upon the cross? Who rejected the life of wonderful love? The reply comes: priests, governors and soldiers. Who are those who fled as they approached the cross? These are disciples, who were Jesus' friends, who had sworn allegiance. What a revelation of the human heart!

These men are not bandits, highway robbers. They are the leading men of their day, the best, most respectable men: yet sin has so warped and distorted their souls, that they are taking one, who was filled with divine love and good-will, and they are crucifying him. And the cross is a picture of what happens every day. Caiaphas and Pilate and Judas and Peter walk the streets of the modern city and sit on pontifical chairs and judgment seats. The cross reveals what sin is, and its goal. It crucifies the Son of God.

And the cross reveals Salvation. There is nothing more important than to know how to save men whose hearts have grown hard in sin. Other religions, and

all philosophies, fail at this point. What can be done with the wreck of a man; one whose habits are seemingly fixed—and for evil? The cross holds the secret of salvation. If one can be brought to kneel at the foot of the cross, and humbly to acknowledge that his own sins have crucified his manhood and look up and enter into fellowship with Christ's sufferings, he shall live. Nothing on earth can save, except to receive the loving sacrificing life of God, as revealed in Christ on the cross. Nothing will cast out evil except the admission of God's love, revealed on Calvary.

If the cross is all this, there is but one thing to do: to bow before the crucified Saviour, to walk in his light; to make him the centre of our thought and purposes and life.

Saturday—The Day After

The next day was the Sabbath. The next day, the day after the crucifixion, the day after Jesus was taken from the cross and his pallid, bruised body laid away in the new sepulchre of Joseph. The day after the conflict, and the fear, and the tensity, and the agony. Jesus was dead, and the day after had come.

Oh, the bitterness of the day after! When there is nothing more to do and no hoping even against hope, for the fierce, losing contest is ended. The pain of the blow is over, and the ache of the blow remains.

It is ever the day after that is the hardest to bear. Then everything seems to mock our sorrow, and the world seems so heartless. Life has come to an end for us, and yet the sun still shines and the busy world goes on. There comes a kind of bewilderment. One is alive in a world to which he does not belong. It is hard to realize what is to be done to find one's place again. How can one take up duties that have lost their meaning? How can one meet one's fellow men who cannot understand? How can one join the company of the merry-hearted when joy and heart's ease seem to have gone forever? Whatever calamity may come to us with its keen, cutting agony—and there are so many possible, and each with its own pain—there is always a day after, when the realizing of our loss presses heavy upon us, and the hopelessness of the look forward robs us of strength and motive. And that day we drink the cup of life's bitterness.

The day after the ambition of a life-time has been disappointed. He had worked and planned for that place, that honor. The crisis came—the one chance to win or to lose—and he lost. The next day he must

face the world and smile, as if a dead weight were not lying at his heart. He is dazed and uncertain, and sometimes he is a broken man.

The day after the financial crash has come. He has been fighting and struggling to secure temporary stays, always hoping that the tide will turn. But now the blow has fallen: he is a bankrupt, and the next day he must begin anew. He does not know how to live as poor men live. He knows not where to turn or what to do. The heavy sorrow of the failure bows him down.

A real disappointment in the heart's affection. Soul was knit to soul, and the vista of a happy life opened. But now it is all over. And the next day has come. And there is no good in the day and no joy, and the heart aches with its dull sorrow.

The day after the battle. The fight is over and the cause is lost. And what shall the leader do? Oh, the tragedies of history in the day after the battle!

And the day after, that comes to every home: when the friends are gone, and the house is swept and garnished, and so empty. The pain of the blow is keen as our quivering flesh can bear, but the ache that is after the blow—who can tell its dull and silent sorrow?

So the evangelists have no record of the day after the crucifixion. There is nothing to tell. Jesus is dead. John has taken the stricken mother to his home. The sword has pierced through her heart and she can only realize: Jesus is dead. The eleven gather in that upper room, where so recently Jesus had eaten the memorable supper, and as they look at the place where he stood there comes upon them the awful hopeless sense of orphanhood: Jesus is dead. The women from Galilee are waiting till the Sabbath is past. There is still a last duty, to carry the spices to the sepulchre for the

care of his body. But hope is gone. Only love remains: that hopeless love that lingers still in sorrow: Jesus is dead. And the Galilean throng that hailed him on the slopes of Olivet is scattered and disappointed. The palm leaves that they strewed upon the way have dried and withered in that sad, fatal week. They knew he was a prophet, and they hoped he was a king; but Jesus is dead. "We thought it had been he that should have redeemed Israel," but they crucified him yesterday. It is all over, and the next day has come. It is the gray day of desolation. The Master had said with gracious fervor that had won their hearts, "Because I live, ye shall live also." But the dire event had grimly muttered, "Because he died, ye shall die also." So passed that untold day: the saddest on which the sun has ever shone: the day of dull despair: saddest because hope had been so bright: Jesus was dead.

We sympathize with those loving, stricken hearts in Jerusalem in the gloom of that sad Sabbath. But we know so well the sequel. There came another day. They could not see it. Their sorrow was so natural. But how needless it was, if they could but have known. Our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory, while we look not at the things which are seen, but at the things which are not seen, for the things which are seen are temporal, but the things which are not seen are eternal. Jesus had told them, and we wonder that they had forgotten. But he has told us also; and how often we have forgotten.

We sympathize with those disciples, but we would tell them: "This dull Sabbath is but a day, and there is coming a resurrection morning. You thought it had been he that should have redeemed Israel? And

it was, and it is. And the redemption is greater and more blessed than you have dreamed." No hopes are disappointed. No ambitions are unrealized. No ties are broken. No love is fruitless. No despair is possible for the people of God.

There are those among us who are living in that dull day after. Their hopes are in a tomb. Their thoughts are in the past. Their lives are with the dead. As if there had never been an Easter morning; as if triumphant faith had never said, "All things work together for good to them that love God," as if the things that are seen are eternal; as if angelic voices had never spoken to faithless hearts, who think of buried hopes and buried love, the glorious, glad rebuke that declares there is no death of anything that is good: "Why seek ye the living among the dead? He is not here. He is risen."

God does not severely rebuke us for our sorrows. We are flesh and blood, and blows that fall upon us are real pain, and the day after is sad and heavy. But the day after is but a day. The gloom of that Jewish Sabbath never came back. The hearts of loving women and loyal disciples turned from that sepulchre without the gate, and so far forgot it that the later church could not recover it, and we know not its place with surety to this day. We do not need to know it. Christianity has but a passing reverent interest in Joseph's tomb. It only held the interest of the church for the brief period from Friday's sunset until Sunday's dawn. We live in the glorious later day that was after the morrow.

Then when we sorrow it must be never with the bitterness of hopeless sorrow. Things that are not seen are eternal. God sees them. He knoweth the end from the beginning. The good and the true and the

beautiful that come into the world heralded by advent angels cannot be entombed by Roman guards. The love of Mary, the mother, and of Mary, the Magdalene, cannot end in a sepulchre. The loyalty of earnest men who are looking for the reign of righteousness cannot be mocked by death. In truth, Jesus is not dead even on the gloomy Saturday. The pallid body that loving hands entombed was not the Lord who called himself the resurrection and the life. He had told them, "Ye shall see me no more, because I go to the Father." Men could nail him to the cross, but they could not lay him in a sepulchre. Truth and love and hope and faith are never buried. That is only to our dull sense, because we cannot see.

This, then, is the gospel for us, breaking from the untold story of that Sabbath after the crucifixion: Sorrow not as those that have no hope; the Easter morning is coming; you have buried nothing that shall not return; and the sufferings of this present time are not worthy to be compared with the glory which shall be revealed to us-ward.

Easter Sunday—The Resurrection Revelation

There are some who think a belief in the resurrection unimportant to Christianity. They say that we should still have the teaching and the personality of Jesus, and our religion would stand in these. But it is by no means certain that anyone would have preserved for us the teachings of Jesus, or have given us the portraiture of his personality, if there had been no resurrection. To be sure other good men have lived and died and their words and deeds have been recorded without the inspiration of any such extraordinary event. But no other man ever raised such mighty hopes; no other death ever dashed in pieces such glorious expectations. Jesus was either all the disciples had desired or he was but a sad memory of a hope misplaced. Only the certainty that they had not been wrong in thinking of him as the Divine Saviour could have encouraged them to live his life, to follow his ideals, to preach his gospel, to make his kingdom their highest good, and to leave to us the records of their faith.

The resurrection of Jesus made Christianity. And faith in the resurrection is of supreme moment still. We need not be too much concerned to define the exact nature of that glorious, mysterious event. Our faith is not dependent on our ability to put into harmonious story form the various accounts of the appearances of Jesus. It is not the body of the Risen Christ that has significance for us. The supremely important fact is that the same Jesus who cried at Friday's setting sun, "Father, into thy hand I commend my spirit," was alive at Sunday's dawn; and that those who loved him knew—not guessed, or hoped,

or trusted, but knew—by evidence indubitable that he was alive. And the importance of this great fact is not that it is a miracle, but that it is a revelation. The resurrection is revelatory of God, it is revelatory of Christ, it is revelatory of humanity.

After all what do we know about God?

> "The heavens declare the glory of God
> And the firmament showeth his handiwork."

But what of the earthquake, the storm, the fire? Do the glorious, beneficent forces of nature reveal God? Do the destructive, seemingly pitiless, forces of nature speak of him also?

> "Lo, these are but the outskirts of his ways:
> And how small a whisper do we hear of him!
> But the thunder of his power, who can understand?"

No man hath seen God at any time, the only begotten Son who is in the bosom of the Father, he hath declared him. We have seen God in the face of Jesus Christ. We are all persuaded that if God be as good as Jesus we shall be satisfied. In the midst of sad experience we have said: If there were but a God as kind as Jesus, that compassionate healer of the sick, that giver of bread to the hungry, that speaker of peace to the penitent heart, that believer in the eternity of goodness—if there were but a God like Jesus! And Jesus' constant declaration was that God was like him: "He that hath seen me hath seen the Father." He spoke strongly and surely that he knew God. He felt within himself the presence of the eternal, and declared that his own life and words and works were but the expression of his Father. To a world baffled, dazed, uncertain, Jesus offered himself as the full revelation of the character of God. And the Christians,

ten thousand times ten thousand, have been satisfied with a great faith in the unseen God whom they have called "Father in Heaven," because they have believed that he is like unto the glorious, gracious personality of Jesus.

But suppose Jesus were wrong? Great and good as he was, he might have been mistaken. He lived so well, but, like all others that are born of woman, he died. And that is the end so far as anyone can know. And there may not be any good God after all.

Yes, if he died and that is the end, then we do not know. But if Jesus' sublime faith were well founded, that the life he lived is the life of God, and is eternal, then he did not die and come to an end. He lived, and in his life beyond the cross he lived with God. And his own faith in the eternal Father was justified. And if further, by any means it could be possible that we should know that he still lived after the tragedy of Golgotha, we should know that he had been right in his revelation of God. Could the Almighty in any way thus attest the words of Jesus, could he through the veil that hides the unseen show us that Jesus is alive forevermore, then he would assure us of himself.

That is the significance of the resurrection. The mariner trusts the compass, and his safe arrival in port is the vindication of his confidence. The bird of a season follows in the autumn the instinct of migration, and its happy coming to the sunny clime is the vindication of that impulse. The woman trusts her love and goes with the man of her heart to the altar, and the beauty of a true wedded life is the vindication of her faith. Jesus believes that life is more than meat and the body than raiment, he is faithful to the God whom he trusts even unto death, and his resurrection in eternal life is the vindication of his faith, while his ap-

pearance to his people is the vindication of theirs. The resurrection is revelatory of God. We *know* the God of peace, who brought again from the dead our Lord Jesus.

The resurrection is also revelatory of Jesus himself. Not only does it show that Jesus was right in his conception of God, but also that we are right in our estimate of Jesus. He must have been a Being extraordinary to be able to pass through the experience of death, and afterward to make known to his disciples that he was alive in glorious existence.

Of course we do not forget that others are supposed to have made themselves known directly to their friends or indirectly through appropriate mediums. Those phenomena need be neither denied nor affirmed. If there be a modicum of fact beneath the mass of humbug and hallucination, we may hope that the Society for Psychical Research will discover it.

But we may put the resurrection appearances of Jesus on a different level. Here is a perfect certainty created in the minds of many earnest, sober men. A certainty so real that they proclaimed it without fear to the world; a certainty so glorious that they accounted themselves happy above all other men in its realization; a certainty so inspiring that they founded the mightiest institution the world has known, and transformed thereby the moral character of the race; a certainty so satisfying that they could suffer persecution and death with an abiding joy.

Who was it that could come back from that undiscovered country, from whose bourn no traveller returns, and change men's hearts by his presence?

He was the Lord. Lord of himself, lord of life, lord of truth, lord over the hearts of men. How great he was! How good! Evil with its subtlest arts and

heaviest assaults could not overthrow him. He was the Lord. His rank was humble, his means were slight, but how worthily he lived! The best that is in this world was his, and none could take it from him. No one has ever been compared with Jesus. Even Napoleon's vast conceit failed there. Beyond controversy among all the sons of men he was Lord.

But at last the arch enemy assailed him. Must he who conquered every ill succumb to death? The enemy bruised his heel, but Jesus the Lord bruised his head. In the resurrection we know him as so wonderfully he had spoken of himself, "I am the resurrection and the life." We know that he passed through the experience of death unscathed.

He was the Saviour. The world needs to be saved. There is so much of oppression, of misery, of vice, of crime, of meanness. The world is so bad. We shut our eyes sometimes and call ourselves optimists, and say that everything is beautiful. But in its vast extent humanity is unlovely. The world is full of wretchedness and wrong. We need to be saved. Can Jesus save us? Is his way the right way? Is his life the saving life? Is it not impossible and impracticable? Did not his methods bring him to the cross? Yes, and the cross brought him to the crown. The resurrection makes us able to declare, "There is no other name given under heaven and among men whereby we must be saved." All philanthropies and social endeavors without him are partial and palliative. Only Jesus is Saviour. We learn of him, risen from the dead, that he who loseth his life shall find it.

He was the Son of God, declared to be the Son of God with power by the resurrection from the dead. The disciples had lived very familiarly and lovingly with Jesus. But they had known that he was more than

they: higher, holier, diviner. We look back over the centuries and Jesus is to us a man, but not like other men. He has a dignity and a glory that are his alone. He has a mission for the world that is his alone. He has a oneness with the eternal to which no one else has ever in any wise approached. He was Immanuel, God with us. The significance of that wonderful life is seen in the resurrection. Jesus was so much more than any other man that after death he could break through this separation that hides from us the unseen world, and could manifest himself, and could assume the spiritual leadership of men. God is the Father. Jesus is the Son of God. The resurrection reveals his significance.

And still further, the resurrection is revelatory of redeemed humanity. Jesus lives. We are sure of that great fact. Long ago on a dark Friday in Judæa he died. But now he lives. God brought him through death into life. God graciously permitted us to know that death was conquered in Jesus Christ. He was good enough to pass through the dread experience, and to live forevermore. But Jesus lived not on the earth for himself, and he lives not now for himself. Said he, summing up his wonderful mission, "Because I live, ye shall live also." He is the firstborn among many brethren. The resurrection of Jesus reveals to us the stupendous fact that personality endures. Personality, good, holy like his, endures through death unchanged. The Son of God here is still the Son of God yonder. "Where I am," said Jesus, "ye shall be also."

But we are not like Jesus now. If through his goodness he passed through death unharmed, it is not a sign that we shall be able to do the same. But we may be like him, not in fulness, but in attitude, in hope, in earnest endeavor. God is our Father also. We too

may be children of God, and the life of God, the eternal life, we too may share.

The disciples went out into the world of heathen, who through fear of death were all their lifetime subject to bondage, and they preached the gospel of life. When any of their number died they said, "He is fallen asleep." When death threatened, they said, "To be with Christ is far better." When they measured things, it was with reference to eternal values. Jesus brought life and immortality to light through the gospel, and humanity has come to a new consciousness.

We have seen Jesus and loved him. We have believed that he is the Way, the Truth, and the Life, and have committed ourselves to follow him. We have in him seen God, and happily, reverentially, have learned to trust our Father. We know that we are the children of the eternal, and all things work together for our good, and we are immortal. Therefore we count all things but loss for the excellency of the knowledge of Christ Jesus our Lord, that we may know him, and the power of his resurrection.

After the Resurrection—The Unseen Presence

The evangelists have recorded four narratives of the appearance of Jesus to his disciples after the Resurrection day. These narratives are of singular beauty and of great spiritual significance. The words of Jesus which they contain are among the most influencing of all the Master's utterances. If these stories are the result of the fevered imagination of the disciples, it must be confessed that their imaginations were remarkable for a soberness, a dignity, a spiritual power, that has given to the stories the very tone and color of life.

There is a noble unity in these narratives. They are from different men, but they all indicate a manifest intention of Jesus to withdraw his visible presence from his followers and to inspire them for the continuance of his work. There is to come a time when he can no more win disciples by his uttered word and gracious visible presence. But disciples are still to be won, and blessed shall they be who have not seen and yet have believed. The days come when no personal service can be rendered to Jesus himself. No strong arm can pull the oar of the boat that bears him across the lake, no friend can watch with him in hours of agony. No words of devotion can cheer his soul. But the ardent love of a disciple may still be shown. He who feeds the lambs and tends the sheep manifests his love for the Good Shepherd. No more can those who followed Jesus hear his words of command, sending them on missions of usefulness, directing their evangelism. But the gathering of the children of the kingdom shall not cease. The unseen Lord, clothed with the Divine authority, still sends his followers forth and bids

them make disciples of all nations, promising his spiritual presence even to the consummation of the age. And no longer can there be the joy of tender intercourse, and the daily benediction of the Master in the flesh. But the knowledge that the Lord has parted from his friends in the very act of blessing and that in real communion he is ever near them may inspire a joy that the earthly comradeship had never known.

Not only to the eleven therefore were these last appearances and final words of Jesus of special moment. But they are of great significance for us. They assure us, who live after the centuries, that we are not less favored than the first disciples of the Lord. That noblest faith that comes without seeing may be ours. That best service that is rendered not to the Lord but to the Lord's people, is our daily opportunity. The Great Commission is still our marching orders. And the joy in believing that the hands of divine blessing are spread over us is the deepest joy the human heart can know.

It is in the interview with Thomas that the Master pronounces his blessing upon those who have not seen and yet have believed. Poor Thomas wanted to believe, but it was so impossible. He had long felt that the Master's noble work must have a fatal ending, and with fine loyalty he had followed him to the end. And there could be no doubt that it was the end. When the Sanhedrin had their prisoner in their clutch there was no escape. And when the Roman condemned a prisoner to the cross, the fearful sentence was carried out to the death. Thomas had been too bitterly convinced of the failure of the great Messianic enterprise for him to cherish any fond hope of its success.

They told him they had seen the Lord. Thomas said, "I must see for myself and I must prove. I

could never credit that it was he, till I had put my finger into the print of the nails and thrust my hand into the wound mark in his side."

Thomas said what many say, "seeing is believing." He was right. And yet it is easy for the eyes to be deceived. What a history of delusion might be written concerning matters in which men thought they had seen aright. The inner vision is often truer than the outer vision.

Jesus does not condemn the desire for proof. Indeed he expressly offers Thomas the proof that he desires. But he utters the wonderful truth "Blessed are they that have not seen and yet have believed." It is happy to be able to believe without seeing. Paul died in the glorious confidence that this whole world would come into obedience to the will of God, and it lighted his dungeon with glory. Latimer saw the flames of the faggot that consumed him illuminating all England with truth. Washington believed in the people and saw a real democracy, while the world sneered. Modern business is carried on through confidence rather than through demonstration, and the best business men are trusted for themselves. And the happiness of the true home rests in a faith that is utterly regardless of proof.

It is not wrong to seek proof, but it is blessed not to need it. We believe in Jesus, not because anything has been demonstrated concerning him, but because he wins our love and confidence. We believe in the Father, whom no man hath seen, because Jesus reveals him. We believe in immortality, though the Risen Lord has never appeared to us. We are sure that he lives and because he lives we shall live also. If others say they cannot believe we do not find fault with them. We try to show them reasons for the great Christian

truths. But it is our happiness that we do not need the reasons. Jesus himself is sufficient for us. We are sure that he is the Way and the Truth and the Life. "Happy are they that have not seen and yet have believed."

The second of the appearances of Jesus after the Easter day is recorded by John in the beautiful narrative of the breakfast by the lake. It is intended especially for Peter. He has fallen from his leadership by his three-fold denial of his Master. He is to be given an opportunity for a three-fold confession of love.

The self-confidence that characterized the disciple on the evening of the Supper is absent since he has learned humility by his fall. But his loyal profession is no less certain: "Yea, Lord, thou knowest that I love thee." And Peter spoke the simple truth. His love for the Master was his dominant passion.

But Jesus is not to be the visible object of devotion. How shall the loyal love of his disciples be manifest when he is withdrawn from them? "Feed my lambs. Feed my sheep." It is the personal application of the great word that he had spoken in his picture of the judgment: "Inasmuch as ye did it unto one of these my children, even these least, ye did it unto me."

There is a whole religion of humanity in the simple beautiful utterance. Jesus, the divine Lord, is ever among us in the person of the needy. Service to God is not in ritual acts, but in kindly deeds. Love to the Lord is not to be expressed in solemn words of adoration but in beautiful ministries to common folk.

The Christian imagination has been wonderfully kindled by this word of Jesus. Fancy has loved to picture fresh appearances of the Lord in the forms of those who needed Christian help. There is the legend of St. Christopher, the pious giant who carried Christian

pilgrims over a bridgeless stream, and one day he carried over a little child, who proved to be the Christ. There is the Russian story of the cobbler, who longed for a vision of the Saviour, but who could only help some barefoot poor, whose feet passed by his basement window. And at last he shod bare feet that proved to be the pierced feet of Jesus. The North folk have a story of the wandering child, who came to the woodman's hut on Christmas eve. The children gave up their supper and bed to the little stranger, and in the morning they found they had entertained the Christ. And most beautifully our American poet has told us of the returning pilgrim who shared his last crust with the leper and brought him water in his wooden bowl from the brook. And the bowl became the Holy Grail, and the transfigured leper was the Christ:

> "The Holy Supper is kept, indeed,
> In whatso we share with another's need;
> Who gives himself with his alms feeds three,
> Himself, his hungering neighbor, and me."

The legends are all true. The Christ is here. We may minister to his hunger and thirst, we may clothe and warm and shelter him, we may comfort and encourage him. "Lord, thou knowest that we love thee, for we see thee in all who need our care. We are feeding thy lambs, we are tending thy sheep."

The last appearance of Jesus in the narrative of Matthew is upon a mount in Galilee, where he declares to the disciples the fulness of authority that has been given him, commissions them to make disciples of all nations, and declares that his Unseen Presence shall accompany them to the end.

All the after-history of the church is evidence of the deep impression that last commission of the Lord made upon his followers. The church becomes an

evangelizing force. There is good news for the world. Jesus is not dead, but living; and hope lives with him. He is at the right hand of God. The loving presence that cheered and strengthened men, and that made a mission of salvation seem glorious, continues though unseen, and the mission of salvation has attained a world significance.

Soon a Peter is speaking with a power unknown and thousands are believing. New names appear—Barnabas, Stephen, Philip, Paul, and the message of salvation is crossing boundaries of race and prejudice, and the world is listening. Still the Great Commission and the Unseen Presence call the preachers of the evangel. An Ulphilas goes among the rude Germanic peoples, an Augustine preaches to the fair-haired Saxons, a Patrick crosses the narrow seas to Ireland. All Europe knows of Jesus, the Saviour of men. But there are other continents. Xavier and his Jesuits carry the crucifix into the far recesses of the Indian forests and among all the Asiatic peoples. The Moravian, crying, "I have one passion, and it is He, He alone," becomes a missionary. Carey, in a land that had forgotten to read the closing words of Matthew's gospel, sees the Risen Lord pointing to the heathen peoples and reiterating his command, "Go ye," and the missionary century begins. Names never to be forgotten in the catalog of the Lord's disciples are many now — Duff, Morison, Judson, Livingstone, Patteson. They "endured as seeing him that is invisible."

What is the authority that was given to Jesus that could command such devotion for two millenniums? How is it that one in the long past can speak from that unknown Galilean hill and ten thousand of the noblest spirits of our modern life obey him? Maybe

those eleven were mistaken and the Christ never stood upon the mountain and gave no commission and has no authority.

But we are not dependent on a record of the long ago. We too have our experience of the Unseen Presence. His authority is timeless and undying. It is the authority of truth. We know that God is good as Jesus said. We are sure that men are blessed who are pure and meek and merciful and peacemakers. We have found that we may come to him and gain the rest he promises. We have entered into the eternal life in which he lived. His is the authority of goodness.

That wondrous personality, pure and strong, compels our homage. We believe in him, we bring men to him, we see in him the end of all creation. God hath foreordained that we shall be conformed to the image of his Son. The authority of goodness is self-evidencing. And his is also the authority of love. Greater love hath no man than this that he lay down his life for his friends. Surely he hath borne our griefs and carried our sorrows. The world and the centuries have bowed to that sublime authority. It is not a king with a sceptre who declares "all authority hath been given unto me in heaven and in earth"; it is not a soldier with a sword. It is the Christ with a cross. It is the pierced hand of love that points ever to the world and commands the church to make disciples of all the nations. We realize the Unseen Presence and obey.

But once more the gospel story tells of the appearance of Jesus and his last farewell. Luke places the scene of the last meeting in Jerusalem. He tells of a last walk of Master and disciples from the city over the crest of Olivet toward the kind retreat at Bethany.

But while they were still upon the hill, he lifted his hands in the familiar attitude of benediction. They saw him blessing them, and they saw him no more. But the parting had no sorrow for the disciples. They returned to Jerusalem with great joy.

Henceforth those hands of blessing were spread over them. An Unseen Presence breathing benediction inspired them. They met together, no longer fearful of enemies, and they went boldly to the temple, blessing God. They preached, and no official proscription could hinder them. They were persecuted, and rejoiced that they were counted worthy to suffer dishonor for the Name. They were thrown into dungeons, but sang songs in the night unto the Lord. They stood before kings, but the Lord stood by them and strengthened them. They were killed, but fell asleep calling on the Lord Jesus. They saw him not, but believing, they rejoiced with joy unspeakable and full of glory.

Their joy is ours. He who believes that divine hands are spread in benediction over him has a joy that the world cannot give nor take away. It comes of faith in the Unseen Presence. The power that is seen does not always appear with benediction. We seem to be the playthings of inimical forces. Evil men despoil and harass us; evil institutions imperil us; calamity from the mighty natural powers threatens to overwhelm us; pain, sickness, death, are ever ready to destroy. We seem the victims of fate. How can we be joyful when misfortune comes? Only if we see the unseen, only if we believe that all things work together for good to them that love God, only if we are confident that the hands of infinite power are spread over us in blessing. Then ours is a joy which knows not the words fate, fortune, happening, but knows only Heavenly Father.

The disciples were invulnerable. Life and liberty and happiness were beyond the power of men to injure. They lived the eternal life of Jesus. They enjoyed the liberty of the sons of God. They experienced unbroken the blessedness which Jesus had bestowed upon them. When the heathen emperor threatened all dire afflictions the Christian martyr told him that the Christian's life and goods were beyond the reach of any human potentate.

And we may be invulnerable. The blessing that was upon the eleven at Olivet is upon us still. In the fret and flurry of our modern life, in the wear and worry of our modern striving, we too may have the quiet, abiding joy of the Unseen Presence. Nothing sinister can happen to us, for the blessing of Jesus is the blessing of God.

The gospel story is ended. The evangelists close their brief records and tell us no more. Jesus is gone from the earth. But the Unseen Presence abides. The Holy Spirit is the Comforter of the church, and ours. We need not pity ourselves that we did not live in Galilee with Jesus. Blessed are they that have not seen and yet have believed.

"Then what though my feet may not tread where He stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross that He bowed him to bear
Nor my knees press Gethsemane's garden in prayer,
Yet, loved of the Father, thy Spirit is here,
To the lowly and patient and penitent near,
And the voice of thy love is the same even now
As at Bethany's tomb or on Olivet's brow.
Oh, the outward hath gone, but in glory and power
The Spirit surviveth the things of an hour,
Unchanged, undecaying, its Pentecost flame
On the heart's sacred altar is burning the same."

PART III

Notes and Illustrations

The Story of His Last Journey to Jerusalem

The final departure of Jesus from Galilee occurred in the autumn before the Crucifixion, and is recorded in Matt. 19: 1, Mark 10: 1, and Luke 9: 1. Crossing the Jordan, probably below the Sea of Galilee, he remained for a time in the region East of the Jordan, known as Peræa. The incidents of his ministry there are chiefly recorded in Luke, chapters 10–19. He visited Jerusalem at the time of The Feast of Dedication, which, in the year 29 A. D., occurred December 20 to 27. The events of John, Chapters 7–11, belong to this visit and the one which Jesus made in Bethany a few weeks later, on the occasion of the death of Lazarus. As this return to publicity raised new plots against his life, he went to "a city called Ephraim" in "the country near the wilderness." (John 11: 54.) He returned again through the borders of Galilee to Peræa, and from thence took up his last journey to Jerusalem, by way of Jericho. In Jericho he healed two blind men, one of whom, Bartimæus, is named. There he was the guest of Zacchæus. In Jericho he uttered the parable of the Pounds. Toward the end of the week, probably on Friday morning, he left Jericho, "ascending up to Jerusalem." He did not enter Jerusalem that night, but remained in Bethany. At Bethany he was the guest of his friends, Lazarus, Martha and Mary. It is generally supposed that Jesus arrived in Bethany on Friday, March 31, not long before the sunset with which the Sabbath began, and that the feast occurred on Saturday evening, at the close of the Sabbath.

Notes on His Last Journey to Jerusalem

Jericho.

Jericho is the most important city, and indeed almost the only city, in the Jordan valley, and is situated a few miles above the Dead Sea in a fertile but exceedingly hot and unhealthful plain. It was the first city captured by the Israelites after they had crossed the Jordan (Joshua 6), and was then destroyed. It was rebuilt in the days of Ahab (1 Kings 16: 34) by Hiel, the Bethlehemite, and in Elijah's day it was the home of a guild of the prophets (2 Kings 2: 16). In the time of our Lord it was an important place, largely on account of the favor shown it by the family of the Herods. The modern village is a squalid place of about 300 inhabitants. The most imposing ruin is pointed out as the house of Zacchæus. A large spring is called "The Fountain of Elisha," from the tradition that it was this spring whose waters the prophet sweetened. The baptism and temptation of Jesus brought him near to Jericho, at the very beginning of his ministry, and it is altogether probable that some of his subsequent journeys caused him to pass through; but the only recorded journey is that which occurred just before the triumphal entry.

The Shadow of the Cross.

Jesus had already foretold his approaching Crucifixion; first in the region of Cæsarea Philippi (Matt. 16: 21–28, Mark 8: 31–9: 1; Luke 9: 22–27) and again just after the Transfiguration (Matt. 17: 22–23, Mark 9: 30–32, Luke 9: 43–45); and on this journey he twice repeated the warning. The disciples had sadly agreed to go with him that they might die with him, but the

impossibility of believing that the Master in whom they trusted could meet such a fate at intervals reasserted itself. Amazed at the hazard he was assuming, they ceased to question or protest, and followed him, as he went before, ascending up to Jerusalem. Thus, near the end of the week preceding the Passion, he came to the home of his friends in Bethany.

The Jericho Road.

"He went before, ascending up to Jerusalem." The Master led the way in that steep and weary climb. The Dead Sea is 1,300 feet below sea level, and Jerusalem, measured at the north-west angle of the present wall, is 2,589 feet above the Mediterranean. The road is one long climb. It skirts the edge of the deep ravine known as the Wady el-Kelt, on whose opposite side are several monasteries and the homes of many hermits, and passes the Brook Cherith, where Elijah hid from Jezebel, and then winds and climbs through the Wilderness of Judæ till it rounds the Mount of Olives. Midway to Jerusalem is an inn, known as The Inn of the Good Samaritan. Farther toward Jerusalem is a spring known as The Apostles' Fountain, so named from the tradition that on this last journey Jesus and his disciples rested and refreshed themselves there. The tradition has nothing in Scripture to support it, but is not only reasonable but probable. There is no reason to doubt that the spring was there in Jesus' day, and it is not likely that foot travellers from Jericho would have passed the spring without stopping there for rest and refreshment by the way.

Bethany.

Bethany is situated a little less than two miles from Jerusalem, on the main road to Jericho. The modern village has about forty houses, and the population is

almost wholly Moslem. Although so small, it is the largest, and indeed the only village between Jericho and Jerusalem, and while very near to the latter city is entirely cut off from sight or sound of it by the intervening shoulder of the Mount of Olives, on whose slope it rests, about 400 feet below the top. True to the custom of supplying sites for all scenes about which travellers inquire, the inhabitants display the home of Lazarus, the house of Simon the Leper, the tomb of Lazarus, the place where Martha met Jesus, and as many more places as the curiosity and credulity of tourists demands. It is enough to know that the place itself is the same place; that here, in this quiet village of vineyards and gardens, among true friends, Jesus rested during the weary hours of his last week.

Simon The Leper.

The supposition is reasonable that this Simon was a leper whom Jesus had healed. We do not know about him, but he was doubtless a true disciple, a friend of Lazarus and his sisters, and one whose larger home made the feast more convenient. Such a feast, given to one so famed as Jesus was in Bethany, and at the close of the Sabbath when people were free and out of doors, would bring out a large number of spectators, who gathered in the court, and at the doors of the room. It has been suggested, and the fact that the feast was in another home than that of Lazarus lends color to the suggestion, that this may have been in some sort a public festival, in which the villagers shared, in gratitude for the signal benefits which Jesus had brought to this village.

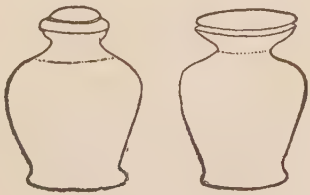
Ointment of Spikenard.

Oriental women are exceedingly fond of perfumes and cosmetics. Probably the earliest picture discov-

ered in Egypt of a people akin to the Jews is of a family coming to Egypt to sell eye-paint, which they highly esteemed. The ointment of spikenard was made from the blossoms of the Indian nard plant, and sealed in flasks. The nard is a variety of valerian, and is prized both as a cosmetic and a medicine. It grows at high elevations. The Latin poet, Horace, offered his friend Virgil about thirty-six quarts of wine in exchange for a small onyx box of spikenard (Carm., lib. iv., od., 12). Dioscorides mentions several ingredients, including myrrh, balm and oil, in this ointment. The odor is not now highly prized, but in that day was eagerly sought, as we learn from several sources.

Alabaster Boxes.

The tombs of Egypt and Palestine yield many alabaster flasks made for ointment, perfume or eye-paint. Two of these from Egyptian tombs are shown in the illustration. The material is stalactite, formed by the dripping of lime-water in caves. It is white or cream-colored, with a banded structure, as the water contains more or less iron or other coloring matter.



The Story of Palm Sunday

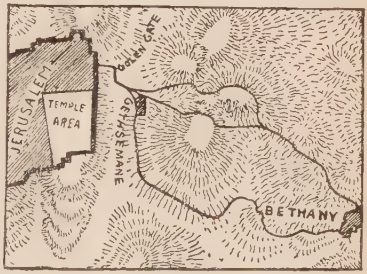
April 2, 30 A. D.

All four of the Evangelists tell of the Triumphal Entry. It occurred on the Sunday next before the Passover, and if the generally accepted chronology is correct, and the Crucifixion occurred in 30 A. D., the date of the entry into Jerusalem was Sunday April 2. Jesus and his disciples left Bethany attended by a company of friends, whose joy was increased by the Master's preparations to ride into the city. The prophet Zechariah had spoken of the King as coming "riding upon an ass, and a colt, the foal of an ass"(9:9). The disciples regarded the act of Jesus as the fulfillment of that prophecy. Before the procession had gone far, it was met by another company, composed principally of Galilæans, coming out from Jerusalem to meet him; and as they found Jesus and his company approaching, they greeted him with a royal salutation. Where the road led over the shoulder of Olivet, the city of Jerusalem came into view, with the valley of the Kidron between. The appearance of Jerusalem from this point of view is most impressive. Jesus stopped and looked down on the city, and wept over its sin and its approaching calamities. The procession soon moved on, increasing in numbers and enthusiasm. Some of the disciples tore off branches from the trees, and others carpeted the way with their garments. Thus escorted by a happy and expectant company, Jesus entered Jerusalem and the temple. His sudden and public appearance surprised his enemies, and gave great joy to his friends. The Pharisees asked him to silence the multitude, but he refused. He remained in Jerusalem until evening, when he left the city, and went with his disciples to Bethany, where he spent the night.

Notes on Palm Sunday

The Route of the Triumphal Entry.

Three roads lead from Bethany to Jerusalem, and it is altogether probable that they follow the lines of roads used in the time of Christ. One is a long circuit over the northern shoulder of Mount Olivet, and down through the valley that parts it from Scopus. Another is a footpath over the summit of the Mount of Olives. The third, and manifestly the only one that fulfills the conditions of the Triumphal Entry, is a continuation of the road from Jericho, and is that by which mounted travellers from that direction approach the city. It leads over the southern shoulder of the Mount of Olives between the summit containing the tombs of the prophets and the hill called the Mount of Offense. The view of Jerusalem, which the rounding of the shoulder brings in sight, is and must always have been very impressive.



The Mount of Olives.

The Mount of Olives, or Olivet, is the name of the central part of the ridge east of Jerusalem. It is directly opposite the temple height. The summit called Mount Scopus is to the north, and the Mount of Offense is to the south. Its elevation is 2,682 feet, 259 feet higher than Moriah, the site of the temple. Between Olivet and Moriah is the Kidron Valley, formerly known as the Valley of Jehoshaphat.

The view from the summit of Olivet is one of the most interesting and impressive within the limits of the Holy Land. Southward the range of vision extends to Hebron; northward one may see the hills of Samaria; westward every object on the plateau of Jerusalem stands out with startling distinctness; while to the east is an unequalled panoramic view of the rugged wilderness, the Jordan valley, nearly 4,000 feet below, with portions of the Dead Sea, and the clearly cut outlines of the mountains of Moab and Gilead.

To-day Olivet is covered with many ruins. Traditional sites are numerous. On the summit one is shown the so-called Mosque of the Ascension, and a lofty Greek church tower. Thousands of Hebrew graves, including some extensive rock-hewn tombs, are found on the side facing the Holy City. Olive, fig and other trees, in clumps or singly, are growing here and there on its slopes.

Bethphage.

Bethphage was a village near Bethany, where the disciples borrowed the colt for Jesus to ride upon. Its exact location is unknown.

The Garment as a Carpet.

This use of the loose outer garment was a recognized act of homage. Jehu, when the officers of the army of Israel chose him as their ruler, walked on the garments which they spread beneath his feet (2 Kings 9: 13). Agamemnon, tempted to an act of barbaric pomp, after the manner of Eastern kings, entered his palace at Mycenae walking upon costly carpets (Æschylus, Agam. 891). So in later history the young Sir Walter Raleigh, when Queen Elizabeth came to a miry part in the road, took off his new and costly plush mantle and spread it on the ground for the queen to walk over. Herodotus records that when Xerxes was passing over

the bridge of the Hellespont, the way before him was strewed with branches of myrtle, while burning perfumes filled the air. Quintus Curtius tells of the scattering of flowers in the way before Alexander the Great when he entered Babylon. Monier, in our own day, saw the way of a Persian ruler strewed with roses for three miles; while glass vessels filled with sugar were broken under his horses' feet—the sugar being symbolical of prosperity.

The Palm as a Symbol.

The palm is the commonest tree in Egypt, and grows on the coast plain of Palestine, being abundant about Jaffa, and growing as far north as Beirut. It was formerly abundant in the Jordan valley, and could easily be made to grow there again. No palms are now found on the slope of the Mount of Olives, where they flourished in the time of Christ. The use of the palm as an emblem was common even in Bible times, the Old Testament using it as a figure of speech, for prosperity, righteousness and grace of figure (Ps. 92:12; Cant. 7:7). It is used by the Hebrews, also, for architectural decoration (I Kings 6:29; Ezek. 41:19). In Rev. 7:9 it is used as a symbol of triumph; the redeemed standing before the throne, robed in white and with palms in their hands. The use of the palm in the Triumphal Entry adds even greater sanctity and beauty to this sacred emblem. This use of the symbol has never been discontinued. It appears in very early Christian art, and is still one of the most constant as well as appropriate of Christian symbols.

The Prophecy of the Triumphal Entry.

The prophecy which Jesus evidently had in mind in choosing the manner of his entry into Jerusalem, was one which the Jewish people had long associated with

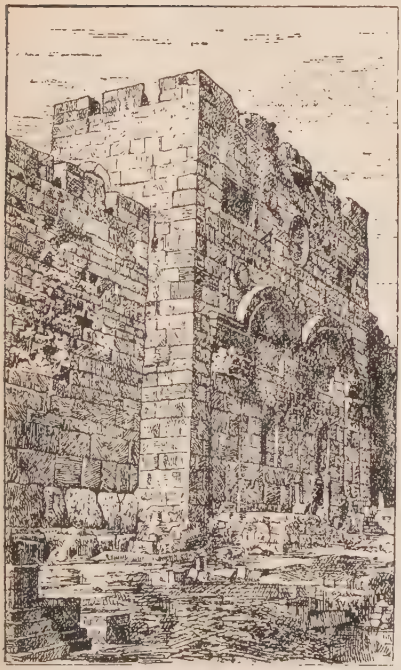
the coming of their Messianic King. It is found in Zechariah 9: 9–10, and reads:

> Rejoice greatly, O daughter of Zion;
> Shout, O daughter of Jerusalem:
> Behold, thy king cometh unto thee:
> He is just, and having salvation;
> Lowly, and riding upon an ass,
> Even upon a colt the foal of an ass.
> And I will cut off the chariot from Ephraim
> And the horse from Jerusalem,
> And the battle bow shall be cut off;
> And he shall speak peace unto the nations:
> And his dominion shall be from sea to sea,
> And from the River to the ends of the earth.

An Earlier Triumphal Entry

It is common to associate with the entry of Jesus into Jerusalem the triumphal procession when David brought the Ark from its obscurity to a place of honor in the new capital of the united nation. The analogy is a very natural and fitting one. After seven and one-half years of reign at Hebron, David captured Jerusalem from the Jebusites, and thither moved the visible symbol of the presence of Jehovah. Songs and rejoicing accompanied the event. It is thought by many that three of the psalms may relate to this event. Psalm 101 is regarded as a reflection of the king's consecration of himself and his official household, and Psalm 15 as a solemn answer to the question what kind of man he should be who is to live in the city where God makes his abode. But more clearly than these Psalm 24 appears to echo the joy of the procession itself, the challenge rung down from the walls of the Jebusite city, "Who is this King of Glory?" and the answering chorus from those in the procession, "Jehovah of hosts he is the King of Glory." It is this spirit which makes the 24th Psalm so fitting for the opening of a Palm Sunday service.

The Golden Gate.



The Golden Gate.

The Golden Gate occupies the traditional site of the gate of the Triumphal Entry. The present walls of Jerusalem are comparatively modern, and this gate was erected in the fifth century A. D. Soon after the Crusades it was walled up to keep the Christians out. The Mohammedans have a tradition that on some Friday a Christian conqueror will enter through this gate, the Moslem regime will end, and the city will fall before the conquering Christian Prince.

Jerusalem.

The name Jerusalem is found on cuneiform tablets. The city is called Uru-Salim, from which has come Jerusalem. The meaning is, "The City of the God of Peace." It is in latitude 31° 40′ 45″ north, which is

nearly that of Natchez, Miss., and in longitude 35° 13′ 25″ east from Greenwich. In a direct line it is thirty-two miles east from the Mediterranean Sea, and twenty-two miles west from the river Jordan. It is among the mountains of the range that runs north and south through central Palestine. It has an elevation of nearly 2,500 feet above the Mediterranean, and 3,800 feet above the Dead Sea.

It is built upon four heights, Mount Moriah in the south-east, the traditional Mount Zion in the south-west, Acra in the north-west, and Bezetha in the north-east. The Tyropœon Valley, running south-east, then due south, separates three of these elevations. On the east runs the deep, rapidly descending Kidron Valley, also called the Valley of Jehoshaphat. It reaches a depth of nearly 450 feet below the level of the streets of Zion. On the west is the broader valley of Hinnom, which, turning east, runs south of the city at a depth of over 300 feet below the streets of Zion. The lower portion of this valley is also called Gehenna.

The Jerusalem of our day may be considered the eighth city erected on the present site, for before the time of David there was a city there; the second was the city of Solomon; the third, that of Nehemiah; then came the magnificent city of Herod; then the Roman city, which grew on the ruins Titus had made: it was followed by the Mohammedan city; and that again by a Christian city; and now for six hundred years the modern city has stood on the ruins of those that preceded it.

The present population of Jerusalem is about 60,000. It is a walled-city, with seven gates and thirty-four towers. The walls rise abruptly from the edge of the hill, and are 38½ feet in height. The city presents a very impressive appearance even at this day

The Story of Monday

April 3, 30 A. D.

Jesus and his disciples left Bethany at an early hour, and evidently without breakfast. On the way to the city, Jesus saw a fig tree, whose abundant foliage gave promise of fruit, although it was early for figs. They approached the tree, which was found to bear no figs, but only leaves. Jesus rebuked the hypocrisy which the tree symbolized, and he and the disciples passed on; but next morning as they passed that way the disciples saw that the tree had withered, and Jesus turned the lesson to one on faith

Entering Jerusalem again, Jesus repeated his cleansing of the temple. This he had done at the beginning of his ministry, but the abuses had crept back. Under pretense of keeping the letter of the law, and giving to the treasury no money save the sacred shekel, a system of money exchange had been established in one of the outer courts. For the convenience of those who would offer doves and other animals in sacrifice, covetous dealers had been permitted to establish their stalls and bring their cages within the area of the temple. Jesus drove these forth, the popular conscience proving his ally, and no one questioned his right. The people approved the act, and the priests dared not challenge it. The people "all hung upon him, listening"; the children sang his praises, the busy day closed, leaving Jesus still Master of the temple. When evening came, he returned, with his disciples, to Bethany, and spent the night among his friends.

The Time of Figs.

In attempting to explain the expectation of Jesus that figs might be found on a tree before the time of figs, and of his cursing of the tree because no fruit appeared, it has sometimes been said that what Jesus expected to find was the left-over figs from the previous season. This explanation may be dismissed at once. No such figs remain over until spring in Palestine, and a tree growing by the roadside near to a large city would be the last place where it would have been reasonable to expect to find them. If any figs had remained through the winter they would not have been good. The following may be accepted as the true explanation:

In Southern Palestine the fig tree puts forth its leaf-buds sometimes as early as February, and the fruit appears simultaneously with or even a few days in advance of, the leaf. These grow together till the fruit is perhaps as large as a cherry; but the precocious figs are commonly shaken off by spring storms, and the real crop of figs follows later. One of the editors of this booklet plucked from the tree, and ate, a Palestine fig, about three weeks earlier in the spring than the time of the cursing of the fig tree. In the spring of 1906 these early figs were for sale in Jerusalem at Easter time, and there were others on the trees late in April. These figs cannot be called good, and they seldom ripen; but the natives sometimes eat them with salt, or pluck them by the way to stay their hunger.

These early figs are called by the natives "nefful" or "tuksh" and are commonly all off the trees before

the appearance of the buds of the very good figs, which are called "defur." There is a third crop ripening later and of inferior quality to the second, called "teen." The "nefful" are as near maturity about Easter as they usually get; the "defur" ripen about the middle of June; the "teen" or common figs ripen in August.

The tree which Jesus saw was in full leaf, while some other trees were not so forward. Its foliage was a proclamation that it had early fruit if it ever was to have any. Thus the parable was a warning against profession without performance.

The Temple and its Courts.

The temple of Jesus' day was the third erected on the same site The first was built by Solomon, and was destroyed by the Babylonians in 586 B. C. The second was erected by Zerubbabel after the exile, and was partly taken down, to make room for the third, which was erected by Herod, and was in some respects the grandest of them all.

Herod's Temple.

The following description is adapted from the eminent Jewish-Christian Scholar, Edersheim:

As rebuilt and enlarged by Herod the Great, the Temple area occupied an elongated square of nearly 1,000 feet, an area more than one-half greater than that of St. Peter's at Rome, whose length measures 613 feet, and nearly double that of St. Paul's, in London, whose extreme length is 520½ feet. Towards the north-west corner of the square the Temple itself and its special courts were placed. They were not all on a level, but rose terrace upon terrace, till the sacred edifice itself was reached. A colossal bridge on arches spanned the intervening Valley of the Tyropœon, connecting the ancient City of David with

what is called the "Royal Porch of the Temple." Each arch spanned 41½ feet, and the spring-stones measured 24 feet in length by 6 in thickness. The view from this "Royal Bridge" must have been magnificent. The roadway which spanned this cleft for a distance of 354 feet, from Mount Moriah to Mount Zion opposite, was 50 feet broad, and crossed the valley at an elevation of 225 feet. The "porches," or cloisters, were among the finest architectural features of the Temple. They ran all around the inside of its walls, and bounded the outer enclosure of the Court of the Gentiles. They consisted of double rows of Corinthian pillars, all monoliths, each pillar being 37½ feet high. The "Royal Arch," by which we are supposed to have entered the Temple, was the most splendid, consisting not as the others, of a double, but a treble colonnade. When Herod the Great rebuilt the Temple, he incorporated with it this site of the ancient royal palace. The great Court of the Gentiles, which formed the lowest or outer enclosure of the Sanctuary, was paved with the finest variegated marble. According to Jewish tradition, it formed a square of 750 feet. Its name is derived from the fact that it was open to all, Jews or Gentiles, provided they observed the prescribed rules of decorum and reverence. The Sanctuary itself consisted, first, of three courts, each higher than the one next without, and, beyond them, of the Holy, and Most Holy Places, with their outbuildings. Entering by the principal gate on the east the worshippers would pass, first into the Court of the Gentiles, then into that of the Women, thence into that of Israel, and from the latter into that of the Priests. The Court of the Women covered a space upwards of 200 feet square, and obtained its name, not from its appropriation to the exclusive use of women, but because women were not allowed to proceed further, except for sacrificial

purposes. The eight side gates were all two-leaved, wide, high, with superstructures and chambers supported by two pillars, and covered with gold and silver plating. But far more magnificent than any of them was the eastern gate, the principal entrance into the Temple. This was the "Beautiful Gate." In the Court of the Priests was the immense altar of unhewn stones, a square of not less than 48 feet, and 15 feet high. In the Holy Place were the golden candlestick, the table of shewbread, and beyond them the altar of incense, near the entrance to the Most Holy. Such was the Temple as restored by Herod, a work which was not yet completed in the time of Jesus, after forty-six years' labor.

Money Changers in the Temple.

The yearly temple tax of half a shekel was due from every Jew, however poor (Exodus 30:15). At the time this law became operative, the Jews had no coinage. When, much later, they obtained a brief right to coin money, the "shekel of the sanctuary" became the only coin in which this tax was legally payable. It was already scarce in the time of Jesus, so that Jews who came to the feasts were required to exchange their money, much of which was counted profane because of its heathen symbols. It is to be noted with interest that when Jesus paid his temple tax he paid it in the Roman stater (Matt. 17:27, R. V. mg.).

Obverse Reverse

THE SHEKEL OF THE SANCTUARY.

The Story of Tuesday

April 4, 30 A. D.

Jesus returned to Jerusalem early on Tuesday morning, and met the waiting multitude "and all the people came early in the morning to him in the temple to hear him." There came also a delegation of priests and scribes, who demanded by what authority he had assumed lordship in the temple. Jesus confused the inquirers by asking their opinion of the authority of John. They dared not answer that John was an imposter, and they knew that if they acknowledged John's authority, they could not deny that of Jesus; so they did not reply. Jesus then gave three parables of warning,—The Two Sons, The Wicked Husbandmen, and The Marriage of the King's Son, each of which pointed its warning to the Jewish leaders. After this Jesus was met by successive delegations who asked him first, whether it was lawful to give tribute to Cæsar; next a question concerning the resurrection, and finally one concerning the greatest commandment; but he met the questioners with so much of wisdom and tact that no others dared approach him with questions. Then Jesus asked a question which his opponents could not answer, concerning David's honor for his greater son, and followed their silence with a discourse against the hypocrisy of the Jewish leaders.

As Jesus and his disciples passed out through the Court of Women, where the treasure chests were, he saw and commended the widow casting in her mite. In the Court of the Gentiles just outside, waited the Greeks, who desired to see Jesus.

Withdrawing from the city to the Mount of Olives, Jesus sat with his disciples, and looked back at the city, which then was resplendent in the light of the declining sun, and there uttered his prophecy of the destruction of Jerusalem and of events to follow.

Notes on Tuesday

The Scribes.

We first learn of scribes as a class in the time of Ezra. From the return from exile on there were learned men who were engaged in transcribing, caring for and interpreting the Jewish Scriptures. At first they were from the priests; later laymen joined their ranks, and finally they became an independent class. The most of them belonged to the party of the Pharisees, but there were also Sadducees who were scribes.

They found employment in connection with the Sanhedrin, where they were the experts to decide points of law, and of which body some scribes were members and helped administer the law. In the synagogues they were naturally the chief speakers. They were also teachers in the schools, in which they instructed the youth. They were called scribes, rabbis and lawyers.

As expositors and guardians of the law, the scribes occupied themselves mainly with precepts regarding sacrifices, the festival celebrations, the observance of the Sabbath, the payments to be made to the priests and the temple, and more especially with those relating to levitical purity in the matter of foods and purifications. They laid the greatest stress on those ascetic elements, because they thereby kept Israel separate from the Gentiles.

While their moral precepts were good, their legalism missed the spirit of the law whose letter they so highly esteemed. As a class, they were entirely out of harmony with the spiritual teachings of Jesus.

The Pharisees.

The Pharisees were a religious body, originating in the reforms of Nehemiah, and dating as an organization from the second century B. C. They held to a complete separation from everything non-Jewish. In their zeal for the letter of the law they often forgot its spirit. While their earnestness had done much to solidify the front of Judaism against paganism, they had become, in the time of our Lord, a body of pedants, who proved from the outset his most determined enemies.

The Herodians.

The Herodians are mentioned twice in the Gospels (Mark 3: 6; Matt. 22: 16), along with the Pharisees, as adversaries of Jesus. Some of the later church fathers (*e. g.*, Tertullian,) regarded them as a religious party who held Herod to be the Messiah; but this is altogether improbable. They were apparently a political party, most probably the adherents of the dynasty of Herod. At the death of Herod (B. C. 4), his kingdom was divided among his sons. When Archelaus was deposed (A. D. 6 or 7), a Roman procurator was put in his place, and thenceforward Judæa continued under procurators, with the exception of a brief interval, during which Herod Agrippa I. united under his sway all the dominions of his grandfather. It was doubtless the constant desire of the family of Herod to restore the kingdom of their father, and the Herodians would seem to have been the party of those who favored their pretensions. They were those among the Jews who, in more or less veiled opposition to the Roman procuratorship, as well as the idea of a pure theocracy, desired the restoration of the national kingdom under one or another of the sons of Herod.

The Sadducees.

The Sadducees were a party among the Jews distinguished by birth, wealth, and official position. They first appear about B. C. 100. They repudiated the Pharisaic oral law, hated the Pharisees for their conservative traditionalism, and were the rationalists and materialists of their day (Acts 23:8). The chief priests in the time of Christ were of this party, and rivaled the Pharisees in their hatred and persecution of Jesus. It is to be noted, however, that Jesus never came into direct conflict with the Sadducees till the very close of his ministry, when they joined with their own opponents, the Pharisees, who had long been hostile to him.

Cæsar.

The name Cæsar had become the official name of the emperor. The monarch ruling at the time of the Crucifixion was Tiberius Cæsar, who reigned from 14 to 37 A. D.

Tribute to Cæsar.

The tribute referred to was the poll-tax, payable to the Roman tax-gatherer in the denarius. Because the coin bore the effigy of the emperor, and because it was a perpetual reminder of the degradation of the Jews, the tax was held in abhorrence, most offensive to the Jews.

The Penny of Scripture.

The penny, or denarius, which the Pharisees brought to Jesus, was a Roman coin, and the ordinary day's wage of a

DENARIUS OR PENNY.

working man. It was a silver coin, worth somewhat less than 20 cents. The Roman standard gold coin was the Aurus, worth 25 denarii. On one side of the denarius was the head of the emperor, with his name and title in Latin. The denarius of Tiberius bore on the reverse the seated figure of Livia, the empress. The denarius of Titus has his name and face on the front, and on the reverse a palm tree, and Titus in military dress with his foot on a helmet.

The Levirate Law.

The question of the Resurrection was based on the Levirate Law, so called from the word *levir*, meaning brother-in-law. This law which is found in Deut. 25:5, 6, required that if a man died childless, his brother, living with him, should marry the widow and their first-born son should preserve the name of the man who died childless. We find from the book of Ruth that if there was no brother, the duty of preserving the name of the deceased extended to kindred farther removed.

The Commandments of the Scribes.

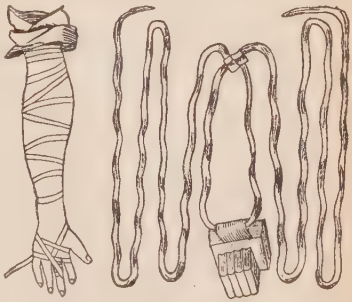
Jewish rabbis had enlarged upon the laws of Moses until there came to be recognized by all their schools 613 commandments, the number of letters in the decalogue. They reckoned 365 negative precepts, as many as the members of the human body, and 248 positive precepts, the number of arteries and veins. Moreover rabbis were wont to distinguish some as heavy, others as light commandments. Jesus taught that there is one all-inclusive commandment, the law of love.

The First Commandment.

The words which Jesus cited, and distinguished as the first commandment, are found in Deut. 6: 4, 5. This was one of the passages which were recited at morning and at evening prayer in the temple. It was also written on parchment and inclosed in the little box attached to the Jew's doorpost, called the Mezzuzah. In the same form it was inclosed also in the phylacteries—the little leathern boxes worn by the Jew upon his left arm and on his forehead. From the initial word of the passage, "Hear, O Israel! The Lord our God is one Lord," it came to be called the Shema.

Phylacteries.

The phylactery is a square leather box made by stretching a piece of wet leather over a block of wood, cut to the right size, and sewing it while it is wet. When it is dry the block is removed and the leather holds the shape. The phylactery for the hand is made in four compartments, and is marked on one side with the Hebrew letter shin. On the other side is a four pronged shin. The four pronged letter is a reminder of God, whose name in Hebrew is in four letters Y H W H. The three pronged letter is a reminder of the three patriarchs, Abraham, Isaac and Jacob. Beginning on the side with the four pronged letter, the box contains these four passages of scripture:



PHYLACTERIES.

1. Exodus 13: 1–10.
2. Exodus 13:11–16.
3. Deut. 6:4–9.
4. Deut. 11:13–21.

These passages are written on white parchment. Each is tied with the clean white hair of a cow. Then the box is sewed up, and just twelve stitches must be used, for the twelve tribes of Israel. This box is placed upon the forehead, with the straps hanging down behind. This must be worn daily at family worship, excepting on the Sabbath and on feast days. On, these days were other reminders of the Word of God but on ordinary days these phylacteries must serve to remind the family of Divine truth recorded within them.

The other box was worn on the left arm, next the skin, and next to the body, so that it would come next the heart. The strap must go around about the elbow three times, and below seven times, once in a three pronged shin and once in a four pronged shin, then thrice around the middle finger, then round the wrist and then round the palm of the hand. It took some practice to do it just as the Jews thought it ought to be done, and they were very particular about the length of the strap and the size of the box, and the words they uttered when adjusting them. The phylactery for the arm contained the same four passages on a single sheet of parchment.

The Tithe.

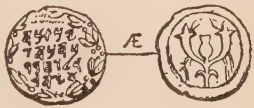
The Law required tithes of all agricultural products, such as grain, wine and oil (Deut. 14:23). The Pharisees, overstraining their zeal for the letter of the law, made it apply to the smallest herbs. Such zeal would not be blameworthy had it not joined to itself a disregard of the spirit of the law as applied to matters far more weighty.

The Straining at the Gnat.

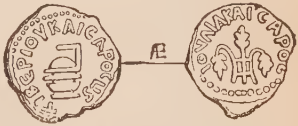
The meaning of the phrase "straining at a gnat" is to strain the wine on account of a gnat which might possibly be in the liquid.

The Widow's Mite.

There is no known coin, current in the time of Christ, and officially known as Mite. It was doubtless a popular name for the smallest of the Maccabæan coins, bearing on one side a double cornucopia with a poppy head in the center, and on the obverse the words in ancient Hebrew, "John, the High Priest, and the Commonwealth of the Jews," surrounded by a wreath of olive leaves. They were struck in the reign of John Hyrcanus and his immediate successors in the latter part of the second century B. C. The "farthing" to which two mites were equal, and which was the price of two sparrows, was probably the quadrans, a small bronze coin of the Roman procurators. The illustrations show a "mite" of the reign of Alexander Jannæus, and a quadrans of Pontius Pilate.



COIN OF ALEXANDER JANNÆUS.
THE WIDOW'S MITE.



COIN OF PONTIUS PILATE.
QUADRANS, OR FARTHING.

The Greeks at the Feast.

These Greeks were doubtless proselytes of the Gate. (Ex. 20:10.) Nothing is known about them except what is recorded here. An ancient legend says that

they were an embassy from Abgarus, king of Edessa, who, hearing that Jesus was in danger in his own country, offered him safety if he would journey thither. The legend further tells how Luke visited this king and painted for him a portrait of Jesus.

The End of the World.

It is unfortunate that the word *aion*, sometimes translated world, is not uniformly translated age. The word, according to Thayer, is used—(1) Of time in general. An unbroken age, perpetuity of time, eternity. Hence, forever (Jo. 6:51, 58), or with a negation never (Jo. 4:14).

(2) Of Time as Related to the Messiah's Advent. The Jews distinguished "the present world," the time before the Messiah, from "the coming world," the time after his advent. In a similar manner most of the New Testament writers designate by this world (Mt. 12:32; 13:22, etc.), the time before the appointed return or truly Messianic advent of Christ, the period of instability, weakness, impiety, wickedness, calamity, and misery. By that world or the world to come (Mt. 12:32; Mk. 10:30; Lu. 18:30) they denote the age after the return of Christ in majesty, the period of the consummate establishment of the kingdom and all its blessings. The expression "the end of the world" which occurs only in Matthew, denotes the end, or rather consummation, of the age preceding Christ's return, with which will be connected the resurrection of the dead, the last judgment, the demolition of this world, and its restoration to a more excellent condition.

The Oriental Lamp.

The Oriental lamp was a small clay vessel holding very little oil and requiring frequent replenishing.

The Bridegroom's Delay.

Punctuality is not an Oriental virtue. All the scenes in the parable of the Virgins, as in all of Christ's parables, are profoundly true to the life of his country.

Talents.

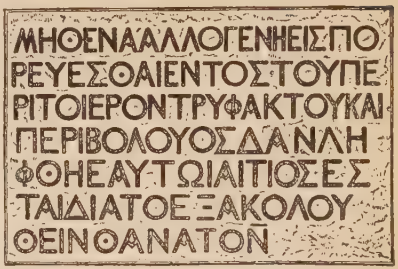
The talent was not a coin, but a measure of weight. A talent of silver was about 125 pounds in weight, Troy. Its value is variously estimated, as the purchasing power of such a sum would vary greatly. The Attic talent was in common use in Palestine at this time, and was worth about $960. The real value, in purchasing power, of course, was very much greater. At any possible reckoning its modern equivalent in real value would be several thousand dollars. Reckoning the denarius as the day's wage, it would be approximately correct to say that the purchasing power of a talent was not far from that of $6,000 at the present time.

The Thirty Pieces.

The thirty pieces of silver were doubtless shekels. The amount paid was the legal price of a slave. Out of the very coin for which their zeal for the law caused them to permit the desecration of the temple, the coin devised and used for the purchase of the temple sacrifice, the priests paid the traitor this price for him who became the world's sacrifice for sin.

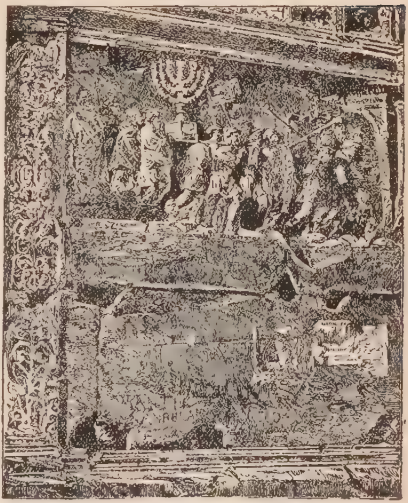
The One Remaining Stone.

The prophecy of the destruction of Jerusalem was fulfilled with terrible accuracy. Not one stone was left upon another of the splendid pile which Herod built. Indeed, there is but one stone of which it is certain that it belonged to that temple. That is a block of carved marble from the screen that separated the inner courts from the Court of the Gentiles. It was discovered a few years ago by Mr. Clermont Ganneau, and is now in the Royal Museum at Constantinople. It warns Gentiles to go no farther on penalty of death. The last word, "thanaton," the Greek word for death, will be recognized easily by English readers. Near by this stone, or one of its fellows similarly inscribed, in the Gentile Court, the Greeks waited to see Jesus. Our Lord said that if his disciples were to hold their peace the very stones would cry out. It moves the reverent student to reflect that the one stone certainly identified as belonging to that edifice is one that marked the separation of peoples now made one in Christ, with whom there is neither Jew nor Greek, but a new creature.



INSCRIPTION ON THE STONE FROM THE TEMPLE.

The Destruction of the Temple.



THE GOLDEN CANDLESTICK.

The temple was destroyed in 70 A. D., by Titus, the Roman general, who soon afterward became the emperor. Few tragedies in the world's history have been more terrible. The slaughter was appalling and in the search for hidden treasure the temple was razed to its foundations. Of its sacred furniture we have knowledge of the representations of the ark and tables and seven-branched candlestick, on the arch erected in Rome in honor of Titus, which arch is still standing.

The Story of Wednesday

April 5, 30 A. D.

There is no record of the events of this day. It is generally agreed, however, that it was spent in the Bethany home, either in prayer alone or in loving fellowship with the mother, with Lazarus, Mary and Martha, and with the inner circle of his disciples.

It was the habit of Jesus, previous to any crisis in his ministry, or in preparation for any severe ordeal, to commune with his Father on some mountain or other place of retirement. That Bethany at this time was his hallowed place of prayer there can be little doubt.

It was also his habit, previous to some new chapter in his experience, to gather about him his immediate friends, for the purpose of making them ready, as well also as to enjoy the fellowship of his own calm faith.

We shall, therefore, think of our Lord on this day, in the Bethany home, spending some time conversing with his loved ones, and also for a season withdrawing into retirement, and filling his soul with the strength of God, for what awaited him on the morrow.

The Story of Thursday

April 6, 30 A. D.

In the afternoon Jesus sent two of the disciples to Jerusalem, to secure a room where he and the twelve might celebrate the passover. At evening time they are all gathered in the "Upper Room." A disturbing strife over pre-eminence arose among the disciples. In gentle but effective correction Jesus proceeded to wash their feet, thus revealing the greatness and pre-eminence of service. Judas was afterward pointed out as the traitor, and he left the table to go on his errand of betrayal.

During the evening, probably toward the close, Jesus instituted the "Lord's Supper." Following this he engaged in conversation with the disciples in which he sought to prepare their hearts for the swift-coming events.

The conversation is noteworthy for the tenderness and patience shown to his disciples, for his confident faith in God, and also for the promise of the Holy Spirit, sent for the guidance of the disciples after his departure.

Just before midnight while they were all standing, Jesus led them in prayer. It was a prayer that they might be kept from the evil of the world, be made holy, preserving their piety through him and the Father, and share with their Master eternal life.

Afterwards they sang a hymn and went out into the night toward the Mount of Olives.

Thursday is thus the day of farewells and of the institution of the "Lord's Supper."

Maundy Thursday.

The origin of the name is in doubt. It is sometimes said to be derived from the Latin *dies mandata*, the day of our Lord's mandate, "A new commandment I give unto you, that ye love one another." On this day the Pope is accustomed to wash the feet of a number of mendicants, a custom followed in some countries by kings. Certain alms, also, are given, in commemoration of Christ's humility.

The Upper Room.

If the Upper Room could certainly be identified it would be one of the holiest places in Christendom. There the Lord ate the last supper with the disciples and talked to them of the most exalted themes. There he appeared to them on Easter evening, and again a week later. There the disciples assembled after the Ascension and until Pentecost. There the Church was born in the descent of the Spirit. In the midst of the group of buildings known as The Tomb of David is a room which probably escaped the destruction of Jerusalem under Titus, and is by many regarded as the real Cœnaculum, or chamber of the last supper.

The Passover.

The Jewish Passover, or Feast of Unleavened Bread, took place at about the same time of the year as our Easter, and was determined in much the same way. In the earlier days its determination was much less exact than it became later, owing to the absence of a fixed calendar. It came at the time of harvest at the beginning of the Jewish year. From time to time, as the condition of the crops demanded, a thirteenth month was added to the year in order to make these two dates coincide. The need of this correction is easily

seen from the fact that the months were lunar months. The adding of a month was always decided by the Sanhedrin, who sent the signal of the opening of the new month all over the land of Palestine by means of fires on the hill tops. Later, when the Samaritans lighted fires to confuse the Jews, messengers were sent. About the time of Christ there came to be a fixed calendar.

The passover sacrifice could only be offered in Jerusalem, and the number of visitors who came to the city at this time was undoubtedly very great. Josephus makes the estimate over two million, but this is perhaps too large. Especial measures were taken by Rome at such times to guard against insurrections. It appears to have been a common time for executions, and the custom of granting pardons at this time became an unwritten law; the will of the people having large place in the choice of the prisoner to be released. With these facts in mind, the tumult at the time of the Triumphal Entry, and the charge of sedition brought by the Jewish council against Jesus both gain a new meaning.

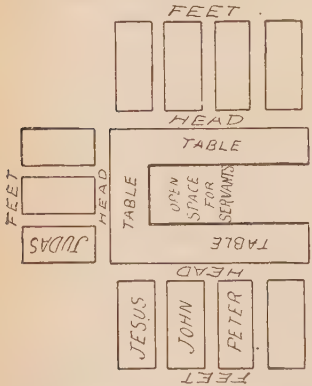
Several elements entered into the feast of the passover itself. Tradition connects its observance with the exodus of the Israelites from Egypt. The unleavened bread was a reminder of the haste of that journey, when there was no time for the setting of the dough. The sacrifice, though not unlike other Jewish sacrifices, was a survival of the hurried meal at night, when a lamb was slain and its blood smeared on the door-posts in token of a kind of blood-covenant between Jehovah and his people. The chief point of difference lay in the fact that in the memorial celebration the sacrifices were not slain in the homes of the participants, but only at the temple.

The connection of sacrifice with feast, though especially prominent in this case, was not a new one,

either among the Jews or their neighbors. In the older days of the tribal religion, every feast partook of the nature of a sacrifice, the tribal god having his share with the other members of the tribe. Even the animal is supposed by most authorities to have been considered a part of the tribe. The partaking of the same life and blood brought the partakers into a close blood-relation in which each was bound to help the other.

Table.

The table for feasts was usually a three-fold article, called by the Romans the tri-clinium. An open space was reserved in the middle for the servants. The guests reclined on couches, each reclining on his left elbow. The guest lying next before any one was said to be lying in his bosom. This was a familiar expression, and is found in the classics as well as in the New Testament. The Romans had a saying that the number of guests should be "not less than the graces nor more than the muses." In the case of Jesus and his disciples, however, the table was arranged for thirteen, which number probably has given rise to a foolish superstition. Precisely how the disciples were arranged we do not know. The usual, though not invariable, place for the host was at the left hand angle, where he could most easily see the largest number of his guests. If Jesus sat there, Judas was around the corner from him; John was next to Jesus on the same side, and Peter probably next beyond John.



Rabbi.

Among the Jews the name Rabbi was a title of honor and reverence, similar to "Reverend" or "Doctor."

Comforter.

The name given to the "Holy Spirit" or the "Spirit of Truth;" who, said Jesus in his "Upper Room" discourse, would guide the disciples after his departure. Other words besides "Comforter" are used in trying to convey the meaning to the English mind. There are "Advocate" and "Helper." The Greek word is "Paraclete," which Dr. Bushnell translated into "Near-caller." The Holy Spirit of God is to be to the disciples—this is the promise—all that Jesus in the flesh had been to them and even more.

Hymn.

The hymn sung by Jesus and his disciples at the close of the supper was probably the second part of the Hallel, or Hallelujah, embracing Psalms 115, 116, 117 and 118.

The Holy Grail.

The cup from which our Lord and his disciples drank at the last supper was the subject of much curious literature in the middle ages. It was affirmed to have been a chalice made in heaven from a single emerald and sent down for our Lord's use. Joseph of Arimathea was said to have caught in it the blood of Jesus, and to have preserved the cup until his own death, when it disappeared. The hope of attaining to sufficient purity of life to become custodian of the Holy Grail has furnished a theme for many poets and romancers.

April 7, 30 A. D.

From the "Upper Room" Jesus, with his disciples, went, about midnight, to a garden known as Gethsemane. It was doubtless between Bethany and Jerusalem, in the valley of Kidron, on the slope of Olivet.

Here he spent some time in agonizing prayer, while the disciples fell asleep.

Here he was arrested by the authorities of the temple, who were conducted to the spot by Judas, the betrayer. The disciples all forsook him and fled. He was then taken into the city, first to Annas, by whom he was informally examined. He was then sent on to Caiaphas, the high-priest, who, with a part of the Sanhedrin, before day-break, made a preliminary examination. After day-break a formal trial was held before the whole Sanhedrin, which by that time was assembled. Thus there were three steps in the ecclesiastical trial.

He was condemned by the Sanhedrin as worthy of death, but the authority to execute the death penalty resided in the civil court alone.

He was therefore taken by the priests, followed by a multitude, and hurried to the residence of Pontius Pilate, the Roman governor. The soldiers led him away, followed by a great multitude. He bore the cross for himself at first, but falling under the load, one Simon of Cyrene was compelled to relieve him. He was crucified at a spot called Golgotha, outside the city.

About three o'clock he "gave up the ghost." Toward evening a company of disciples, headed by Joseph of Arimathæa, obtaining permission from Pilate, took down his body and placed it in a tomb.

Friday is thus the day of agonizing prayer, of betrayal, of trial, of suffering, of death, and its close finds our Lord lying in the tomb.

Good Friday.

From the time when Easter began to be celebrated, the Friday preceding it was observed in the early Church. Constantine forbade the opening of courts and markets on this day. It was customary to omit all lights and music on this day, save music of the simplest and most solemn description. Bells were not rung for worship. The knee was not bowed in prayer, because with the bowing of the knee the Jews reviled Christ. The customary kiss was omitted, because with that sign Judas betrayed his Lord. In Greek and Latin churches the altar lights are extinguished, the communion is omitted, and the pulpit furniture is covered on this day.

Hot Cross Buns.

Lent was a time of fasting, the Fridays being particularly sacred; and all meats were prohibited. On Good Friday, buns marked with a cross were sold on the streets at an early hour, and the custom still obtains in many places.

Gethsemane.

Gethsemane was a garden or orchard about half a mile east of the city walls, in the valley between the city and Olivet. The name means "the oil-press," a press being used to crush the olives yielded by the trees of the orchard.

The High Priest.

The High Priest was the chief functionary of the Jews in the time of Christ. He had the oversight of the temple worship, and of the treasury. The office

was the hereditary right of the firstborn in the family of Aaron. In the time of Christ the High Priests were appointed and deposed at will by the Roman governors.

Annas.

Annas was the officer before whom Jesus first stood after arrest. He was high priest from A. D. 6 to 15. He and his five sons, and also his son-in-law, Caiaphas, had all been high priests. For nearly fifty years he practically wielded the sacerdotal power.

Caiaphas.

His full name was Joseph Caiaphas. He was high priest and held the office from A. D. 25 to A. D. 36. He was a Sadducee, learned and unscrupulous. He presided over the Sanhedrin and led the attack on Jesus with great zeal.

The House of Caiaphas.

In the southern part of Jerusalem stands the Armenian Monastery of Zion, called by the Arabs "The Prison of Christ," and known in tradition as the House of Caiaphas. While none of these traditions are intended to be vouched for in these notes, the map of the journey of Friday is drawn to show the location of this, and the other houses now standing in Jerusalem which tradition connects with the experiences of that day.

Pontius Pilate.

Pilate was procurator of Judæa from before the time of John's first preaching till some years after the crucifixion. His residence was at Caesarea, but he came to Jerusalem at the time of the feasts. He possessed complete judicial authority, except in cases of Roman citizens, who had the right of appeal to Rome. Many of the functions of the courts he delegated to local

bodies, as to the Sanhedrin. He was thoroughly hated by the Jews, who more than once rose in insurrection against him. His rule in Judæa ended by his being summoned to Rome to answer to charges of injustice and cruelty. From this time he disappears from authentic history; but there is a tradition that he perished in a little lake in Switzerland under the shadow of Mount Pilatus.

The Prætorium.

Prætorium was the Latin name for the palace of the Roman governor in Jerusalem. Whatever building he occupied bore, during the period of his official residence there, that name. It is commonly located in the Castle of Antonia, just north of the temple area. But many scholars believe it to have been in Herod's palace, a magnificent structure connected with the temple by a bridge over the Trypœan valley.

Herod.

The house of the Herods was founded by Antipater, an Idumæan governor, who made himself master of a dominion great enough to entitle him to the name of king. He ruled under the authority of Rome, and was succeeded by his son, Herod the Great, who extended his power beyond Jordan, and became known as "Herod, the King of the Jews." He died a few months after the birth of Jesus. His kingdom was divided among his sons, Archelaus, who ruled over Judæa, Antipas, whose capital was at Tiberius, on the Sea of Galilee, Philip, whose territory was north and east of the Sea of Galilee, and who built Caesarea Philippi and ruled 38 years, on the whole temperately and well, and Herod Philip, who was omitted from his father's second will by the treachery of his mother, and was wronged of his wife, Herodias, by his brother Antipas. The Herod who put John to death and to whom Pilate sent

Jesus was Herod Antipas. Each son was intended to have been governor under Rome of a Tetrarchy, or quarter kingdom; but Archelaus had fallen into disfavor and his kingdom was governed by a Roman procurator until the year 41 A. D., when Herod Agrippa, son of Aristobulus, and grandson of Herod the Great and Mariamne, the daughter of the Maccabæan priest-king, John Hyrcanus, ruled over all the territory that had belonged to his grandfather.

The House of Herod.

Near the Jaffa gate in Jerusalem stands the Tower of Hippicus, believed to have been one of the towers erected by Herod in defense of his magnificent palace, erected in the north-western portion of Jerusalem.

Sanhedrin.

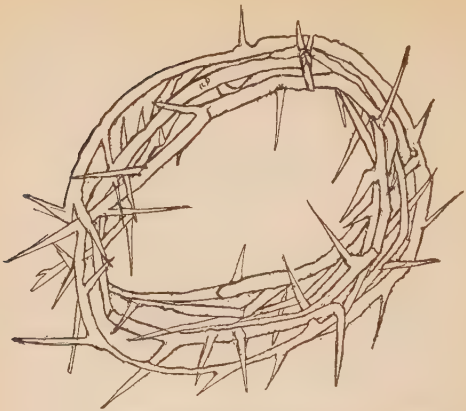
The Sanhedrin or assembly was the supreme governing council of the Jews, having judicial, and, within certain limitations, executive authority. It consisted of seventy-one members called elders or rulers. In the time of Christ there were two leading classes: chief priests, who appear to have been for the most part Sadducees, and scribes, representing the Pharisees who at this time had greater influence among the people. Those not included in these two classes are designated elders, that is, heads of families. The members of this council were probably chosen for life by the Sanhedrin itself, or on its nomination were appointed by the king or Roman procurator. The high priest was ex-officio the presiding officer of the Sanhedrin. Its regular place of meeting was in Jerusalem in the hall or chamber Gazith, within the temple enclosure. The Romans allowed the supreme jurisdiction of the Sanhedrin to continue in most respects, but restricted the execution of a capital sentence until the case had been reviewed by the Roman governor.

Crown of Thorns.

Palestine has over 50 general and 200 species of plants provided with thorns. It is quite impossible to determine with certainty what plant contributed

PALESTINE THORNS.

the thorns for the shameful crown of our Lord. The tradition of Palestine is in favor of the plant known as Calycotome Villosa, which the Arabs call Kundaul. Thorny twigs from this shrub are bent into crowns and sold to tourists in Jerusalem. The twig is pliable, and the thorn is long and sharp. These little crowns are sometimes laid as votive offerings at the feet of a statue of the thorn-crowned Christ which stands in the church of the Sisters of Zion, in the Via Dolorosa, close to the Ecce Homo arch. The crown shown in the illustration is one that had been laid at the feet of this image, and was secured by an American visitor. It is a typical illustration of the crowns now plaited in Palestine and is probably not unlike the one worn by our Lord. There are other plants that fulfil the simple conditions of the narrative, among them the Nubk, which scholars call Zizyphus, and which is often called Spina Christi. Its deep green leaves somewhat re-



semble the ivy with which victors were crowned, and it may have been used in mockery.

BARABBAS.

"Now Barabbas was a robber." But he was very probably something other than an ordinary criminal. He was "a certain notable prisoner" and whatever his other crimes that for which he was condemned was not robbery but insurrection (Mark 15: 7). The crime had been committed in Jerusalem, and was accompanied with loss of life. His name indicates that he was the son of a rabbi. His first name, for Barabbas was a surname, is judged from some old manuscripts to have been Jesus, which, as the Greek equivalent of Joshua, was a not uncommon name among the Jews in the time of Christ. Political offenders frequently supported themselves by unlawful raids, and it is very likely that the crimes of Barabbas were of this character, and of insurrection against the Roman authority. The robbers crucified with Jesus were very likely of

his band, as it is told us that his companions were bound with him, probably awaiting execution on that day.

The Legal Aspects of the Trial of Jesus.

Jesus was accused of blasphemy, which the Jews recognized as a crime, but which was not a penal offense against Roman law, by which alone he could be put to death. For this reason the charge preferred against him before Pilate was made sedition, which the Jewish leaders did not regard as a crime.

At first the Jews endeavored to compel Pilate to sentence Jesus without their formulating a charge (John 18: 29, 30). Failing in this they charged him with treason in three forms: (1) perverting the Jewish nation, that is, making it disloyal to Rome; (2) forbidding the people to pay tribute to Cæsar; (3) making himself a king. The first and second were absolutely false; the third was true in a sense, but as Jesus showed Pilate to the satisfaction of that cynical judge, not true in the Roman sense. A distinguished jurist has recently published an article reviewing the trial from the standpoint of the laws then in force. He quotes the words of Pilate: "Having examined him before you, I find no fault in this man * * * no, nor yet Herod * * * behold, nothing worthy of death hath been done by him," and says: "This was a final judgment of the Roman judge, and being an acquittal, could not, as we have seen in our reading of the Roman law, be reversed. It was *res adjudicata*, and binding for all time. And all the proceedings subsequent to this were void, and the final conviction and execution were but steps in a judicial murder."

The Rent Vail.

The vail that was rent was the curtain that separated the Holy place from the Holy of holies. The rending

was symbolic of the fact that "the old mystery surrounding Israel's God had vanished; the age of types had passed; the Holy of holies was opened to every believer."

Gabbatha or Pavement.

An elevated platform or pavement of many-colored marble on which the bema or judgment-seat was placed.

Golgotha.

Golgotha, or in Latin form Calvary, "a skull." The name may have been given because it was a well-known place of execution; or possibly the place was a rounded, skull-like elevation. The Gospels merely call it "a place" and do not speak of it as a hill, though it probably was a somewhat conspicuous elevation. All we know of Golgotha is that it was a place outside the city gates, and at some point not far remote from the city and near the roads.

The Seven Words.

The seven recorded utterances of Jesus on the Cross have always been treasured by the Church. They are:

1. "Father, forgive them: for they know not what they do." Luke 23:24.

This was a prayer for the soldiers; and was uttered as they were nailing him to the Cross.

2. "Verily, I say unto thee, to-day shalt thou be with me in paradise." Luke 23:43.

This was addressed to the penitent robber.

3. "Woman, behold thy son!" "Behold thy mother." John 19:26, 27.

These words were addressed to his mother and to the apostle John.

4. "MY GOD! MY GOD! WHY HAST THOU FORSAKEN ME?" Matt 27:46; Mark 15:34.

This cry, a quotation from Psalm 22:1, was uttered in the midst of his agony, "at the ninth hour."

5. "I THIRST." John 19:28.

6. "IT IS FINISHED." John 19:30.

7. "FATHER, INTO THY HANDS I COMMEND MY SPIRIT." Luke 23:46.

VIA DOLOROSA.

The Sorrowful Way begins near St. Stephen's Gate, and runs westward along the main thoroughfare of that gate from the Turkish barracks that occupy the site of the Castle of Antonia, and ends near the Church of the Holy Sepulchre. It makes one sharp angle southward where the street from St. Stephen's Gate meets the diagonal way from the Damascus Gate, and then continues westward again to the Church. Along this way, according to tradition, Jesus bore his cross. If, however, Calvary was located outside the present walls, it is probable that the turn should be made toward, and not away from, the Damascus Gate. Along the Way are tablets marking the Fourteen Stations of the Cross.

STATIONS OF THE CROSS.

The fourteen stations of the cross are marked with tablets along the Via Dolorosa. They attempt to locate the several places where in succession Jesus met his sufferings. The first three are located in the Turkish barracks which occupy the supposed site of Pilate's Judgment Hall, and the last five are in the Church of the Holy Sepulchre. The places they attempt to identify are:

1. Where Christ stood before Pilate.
2. Where the cross was laid on Jesus.

3. The Ecce Homo Arch.
4. Where Jesus met his mother.
5. Where Jesus fell, and Simon the Cyrenian took the cross.
6. House of Veronica.
7. Porta Judiciaria, or gate where Jesus left the city.
8. Where Jesus addressed the women of Jerusalem.
9. Where Jesus fell a second time.
10. Where Jesus was disrobed.
11. Where Jesus was nailed to the cross.
12. Where the cross was elevated.
13. Scene of Descent from the cross.
14. The Holy Sepulchre.

Pictures of these incidents are hung on the walls of many Roman Catholic Churches, and religious pilgrimages from one to another constitute among them one form of celebrating the Lord's passion.

THE CROSS AS AN INSTRUMENT OF PUNISHMENT.

STAKE. TAU CROSS. Y-CROSS. PATIBULUM.

Considered by the Christian, the cross has two meanings, that of its use as an instrument of torture, the cross of history, and that of its use as an emblem, the cross of Christian art.

As an instrument of torture, the cross was of several patterns. First and simplest was the simple *crux*, a mere stake upon which the criminal was either nailed or impaled. To this upright stake a transverse beam was sometimes added, running straight across the top like a letter T, called from its resemblance to that letter

in the Greek the Tau cross. This cross-piece was sometimes nailed to two uprights, and the whole was named from the cross-piece, the *patibulum*. When the cross-piece was fastened at right angles and below the top of the upright, it was called the *crux imissa*. When the four arms were of equal length and joined in the middle, making the Greek Cross, or Cross of St. Anthony, it was called the *crux commissa*. And when the two arms crossed obliquely, making a letter X, it was called the *crux decussata*. There was also the Y cross, which was simply the fork of a tree.

LATIN CROSS.

GREEK CROSS.

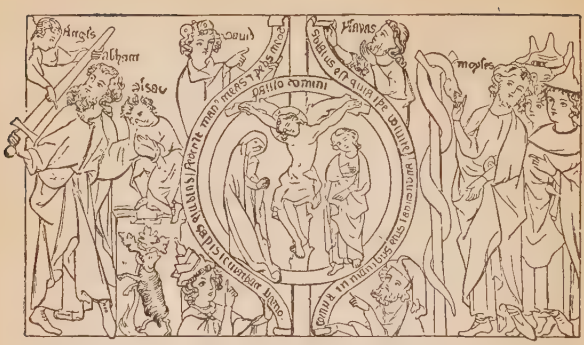
ST. ANDREW'S CROSS.

CELTIC CROSS.

THE CROSS AS AN EMBLEM.

Most of the forms of the cross used in punishment, and many others, are used in art. The *crux imissa* is the common Latin cross, on which it is commonly believed Christ was crucified, with the tablet or inscription in three languages above his head. The *crux commissa* is the Greek cross, or the cross of Saint Anthony. The *crux decussata* is known to us as the cross of St. Andrew. The Y cross also has sometimes been used, and curiously, as a tree; and there are middle age pictures of Christ crucified upon the Tree of Life.

For some time after the Reformation there was a pronounced tendency among Protestants to abandon the use of the cross as an emblem. This was a not unnatural reaction, but the time for it is now generally



THE PASSION OF CHRIST ON THE CROSS AS A TREE WITH BRANCHES
Mediæval Bible Illustration

recognized as past. The cross is the emblem, not of any one sect, but of all Christendom, and belongs as fully to the Protestant as to the Roman Catholic.

Contrary to popular supposition, the cross was not the earliest of Christian emblems; that, probably, was the fish. Nor was Christianity the only religion that used the cross. It was in use as an emblem by several cults, and had various mystic meanings. The Spanish conquerors of America were amazed to find the emblem of their own faith in use among some of the Indian tribes.

Another interesting fact is that when the cross was first used in Christian art, it had a very remote relation to the actual uses of that instrument for crucifixion. The resurrection, not the crucifixion, was the great doctrine of the early Church. When the cross first appears, it is not as a memorial of the dead Christ, but as a confession of faith in the living Christ. It was the initial in Greek of the name of Christ, the letter X or Chi, which first determined the use of the cross in Christian art. Very often it was with the letters

Alpha and Omega on either side, Christ the first and last, a symbol still frequently seen and used.

It was Constantine, who, in 333 A. D., made the cross a popular emblem. He saw a vision of the cross in the heavens, with the legend "In Hoc Signo Vinces," "By this sign you shall conquer."

THE CHRISMA MONOGRAM.

THE LABARUM OF CONSTANTINE.

THE EGYPTIAN CRUX ANSATA.

The Passion of our Lord, as a theme in Christian art, may almost be said to date from the Council of Constantinople, 692. None of the early crosses represent Christ as suffering upon them. Not a single picture of a haggard or tortured Saviour appears, so far as we know, in early Christian art. In 586 we have the first assured picture of the Crucifixion, and this was exceptional, in a manuscript of the Gospels in Syriac, preserved in the Laurentian Library in Florence. A picture of Christ upon the cross would have horrified the early Christians. When it became at all common to depict Christ upon the cross, he was not nailed to it. Either he appeared above it, or he was placed painlessly upon it, not nailed nor suffering, but looking benignly down, with the cross behind him.

Such pictures we have, as late as the eighth century, of a living Christ, looking down from a cross with no sign of pain or suggestion of wound. It was a sad day for Christianity when men counted it a religious duty to do all imaginable violence to the picture of the Christ, and for the joyous, triumphant figure so common in the early Church, that of the Good Shepherd bringing

home with rejoicing the sheep that had been lost, substituted the weak and helpless Christ, agonized and bleeding, helpless in the hands of his enemies.

With the vision of Constantine the cross became the emblem of the church. It was not, however, the Latin cross, but the Chrisma symbol, the initials of Christ, the Greek letters X, P, Chi, Rho.

This early form of the cross, the Labarum of Constantine, the handled cross with the ring of the P at the top, made easier another adaptation, and a beautiful one. Christianity grew strong in Egypt. One of its chief centers was at Alexandria. Christian schools and churches dotted the banks of the Nile for hundreds of miles. Egypt had its cross. It was not the cross of punishment, but the key of life. For millenniums the Egyptians had inscribed all over their monuments this *crux ansata*, the cross with a round handle at the top. As the key of life it appears in the hands of the innumerable deities of Egypt, and as a confession of faith in immortality it is inscribed on papyrus and sarcophagus. In Egypt this symbol was adapted to the uses of the church. Sometimes the *crux ansata* was borrowed without change, sometimes it appeared alternately with the Christian cross, and, when it became common to represent the Christ upon the cross, the round loop at the top was sometimes filled in with a head of Christ, and the key of life became the crucifix. The use of this symbol was not wholly confined to Egypt, but found its way to Rome and appeared sometimes on the tombs of martyrs with the handle of the key transformed to a wreath of immortality.

But the Chrisma symbol is older than Constantine—not, however, as a cross, but as a monogram. We find this sign in use in the catacombs from the second century. It may be doubted whether any Christian sym-

bol is older or more widely disseminated. It was probably in popular use before any other form of the cross became common. Soon it became common to place on the sides of it in smaller letters the Greek Alpha and Omega and the symbol stood complete, "Christ the first and the last."

This was the cross which Constantine made popular. The Labarum, as he called it, displaced the Roman eagles and appeared on the banners of the kingdom. By this sign he conquered. But while this cross, as a symbol of the crucifixion, became popular in his day, it was widely known and loved as a symbol of Christ, though not of the crucifixion, a century, perhaps two centuries, before.

The Jerusalem cross is another interesting symbol. It was that blazoned on the arms of Godfrey de Bouillon, conqueror of Jerusalem in the Crusades. Godfrey

CHRIST, THE LAW, LIGHT, LEADER, KING.

THE JERUSALEM, OR CRUSADER'S CROSS.

THE SWASTIKA.

would not wear a crown of gold, because his Lord wore one of thorns; and his cross, singularly, was not the militant banner of Constantine, who adopted the badge of defeat as the symbol of victory, but the cross potent, the crutch cross, the supporting cross, with each of its four arms terminating in a transverse beam. It is the symbol of one who trusts for upholding in the virtue and power of Christ. Almost all souvenirs of Jerusalem now bear this cross, quartered with four smaller ones. The emblem is held to mean "Christ for the

four quarters of the world." In heraldry the crosses are of gold upon a background of silver. This was contrary to heraldric law, as blazoning metal upon metal, and was suggested by Psalm 48:13, "Ye shall be as the wings of a dove covered with silver, with feathers of yellow gold."

One of the most interesting forms of the cross is the Swastika, now very popular as a souvenir of visits to the Navajo Indians, among whom it is found as a pottery emblem, and as an ornament beaten out of silver. They are believed to have determined its form from the Pole Star with the constellation Ursa Major, and to have used it as a symbol of the mystery of the regular progress of the four seasons. It would be difficult to name the nations that at one time or another have used this, perhaps the oldest extant symbol of good luck and prosperity.

The Celtic Cross is familiar, the cross with the circle joining the arms to the upright, and is beautiful both in outline and suggestion, the Cross for the World.

There is a modification of this same idea which constitutes one of the most beautiful of Christian emblems. It is not one of the earliest, but is one of the most elaborate of them all, the Rex-Lex-Lux-Dux symbol, which is found upon the tomb of Longfellow in Mount Auburn, and in many places in the old world. It is first of all a Greek Cross in a circle, the cross that reaches to the bounds of the world. In its center is the letter X, the initial of the name of Christ. In the four arms are four Latin words of three letters each, terminating in this X common to them all. The four words Rex, Lex, Lux, Dux, mean King, Law, Light, Leader; and the Christ, who is all these, is for all the world. It would be difficult to imagine an emblem which, while perfectly simple and intelligible, was also more

completely a confession of the substance of Christian faith.

The Inscription on the Cross.

The Gospels vary slightly in their wording of the inscription on the cross. Some interpreters have sought to harmonize these inconsequential variations by assuming that the title varied slightly in the three languages in which it was written. This would seem a needless striving for mere verbal agreement. If, however, this be accepted as the explanation, the title on the cross may have read somewhat as follows:

ישוע הנצרי מלך היהודים

Ουτος εστιν Ιησους ο βασιλευς των Ιουδαιων.

Rex Judæorum.

The letters "I. N. R. I." displayed above the cross in paintings of the crucifixion stand for the Latin reading, "IESUS NAZARENUS REX IUDAEORUM."

The Church of Santa Croce in Rome contains a tablet of wood much decayed and nearly illegible, which Helena is said to have brought from Jerusalem as that containing the threefold inscription.

The three languages were made necessary by the three civilizations which met at the foot of the cross, like three tributary streams converging into one, the civilizations of the old world gave their best to make possible the origin and spread of the faith that came in the fulness of time. To the Hebrew people it owed its origin; and its spread was immensely facilitated by the unification of the world in the Roman government, and the permeation of the whole empire by the Greek language and literature.

The Discovery and Loss of the Alleged True Cross.

According to tradition, the cross of Christ was discovered by Helena, mother of the Emperor Constantine, and deposited in the great church or basilica erected by Constantine in 335 A. D., over the alleged true place of the Crucifixion. The silence of Eusebius concerning this discovery is a serious break in the chain of evidence for the finding of the cross at all, and the miracles by which its true character were disclosed rest on insufficient evidence. Nevertheless, the cross deposited in the Church of the Holy Sepulchre was for eight hundred years the most venerated relic in Christendom. Splinters of it were sold from time to time, but a large part of the wood remained intact. Laden with gold and richest gems, it was carried into battle by the Crusaders, and lost to the Saracens in the battle of Hattin, July 5, 1187. Not since Israel sorrowed over the capture of the Ark of God by the Philistines was there more genuine grief over the loss of a sacred relic. The Saracens took care that the wood was not returned, and its ultimate fate is unknown.

Legends of the Tree of The Cross.

There are many curious legends of the tree that became the cross. All of them are without authority, but a number are interesting. It is affirmed in a Greek legend that Adam bore out of Eden, as a staff, a branch of the Tree of Knowledge—the very branch that bore the fatal apple. Reaching the site of Jerusalem in his wanderings, he thrust it into the ground, and it took root and grew into a tree, which lasted until our Saviour's time, when it was cut down and fashioned into the cross. Another Greek legend tells that Abraham on the bank of the Jordan, found a shepherd bewailing his sins. "Son," said the patriarch, "be comforted.

Plant here three trees, and tend them carefully. Thus shall your mind find solace and relief in useful tasks." The man obeyed, planting a cedar, a cypress, and a pine. In forty days they were well grown, each with its separate root and branches, but all united in one trunk. This triune tree grew till the time of Solomon, when it was cut down and split into timbers for the Temple. But the workmen found it impossible to cut the beams the proper length. So Solomon, divining that the wood was destined for some other use, placed the three beams upon a pedestal, and bound them together with thirty rings of silver. These beams were used in making the cross, and the thirty rings were given to Judas to reward his treachery.

The little crosses sold to tourists in Jerusalem are commonly of cypress wood, which is said to have been the wood of the cross. This tradition, however, is not undisputed. The same claim is made for many trees, including the mistletoe. This, it is said, was once a tall, stout tree, but after it had furnished wood for the cross it was accursed, and reduced to the form of a weak parasite. According to other legends it was the aspen tree that gave the wood, and so the leaves of that tree perpetually tremble with remorse and apprehension. The gypsies say it was the ash tree, and yet others the elder and the oak. And still another very ancient legend tells that four trees, cedar, palm, cypress, and olive, were employed:

"To Cedar were his pierced feet nailed sore:
To beams of sacred Palm, his outstretched hands;
A Cypress tree his tortured body bore;
On Olive wood his kingly title stands."

Arimathæa.

The name is associated solely with that of Joseph, a wealthy counselor, and secret disciple of Jesus. The location of the town is not known.

The Physical Cause of the Death of Jesus.

Did Jesus die, literally, of a broken heart?

In 1847 there appeared a work by an English physician, Dr. Stroud, who attempted to prove, on the evidence of the bloody sweat in Gethsemane, and the separation of the serum from the clot as described by John as the issue of "water and blood" from the spear-thrust, that Jesus died of a rupture of the heart. This view has been contested by many scholars, but is still held by a great number, both of physicians and other authorities. An extended article opposing this view is found in the Bibliotheca Sacra for 1905.

The Darkness.

Matthew, Mark and Luke all state that there was darkness from twelve to three o'clock. For this darkness no natural cause can be ascribed. Whatever explanation may be given of the cause of the phenomenon, it certainly could not have been due to an eclipse of the sun, as it was the time of the Paschal full moon. Some suggest a sand-storm or the darkness preceding an earthquake; others assign it to purely supernatural causes. We do not know.

The Passion Flower.

The passion-flower, when found by the Spaniards in Mexico, was hailed with adoration, since it displayed within itself all the instruments of the Passion—the crown, the scourge, the spear, and the nails. There are other flowers which, fable says, were growing at the foot of the cross, and were stained with drops of our Lord's blood; such as the purple orchis, the arum, the woodsorrel, and the tiger-lily. The scarlet anemone that blooms at Passion-tide is called in Palestine "blood-drops of Christ."

The Holy Sepulchre.

There is no one spot in Christendom venerated by so large a number of Christians as the Church of the Holy Sepulchre in Jerusalem. To recover this site, believed to have been that of the crucifixion and burial of our Lord, the Crusades were organized; and to stand within its walls thousands every year make pilgrimages to the Holy Land. The spot is believed by many to have been identified by Helena, mother of Constantine, who built a church here in 333 A. D. This edifice was destroyed by the Persians in 614. A second structure was destroyed in 1010, and the spot lay desolate for thirty years. A third structure was then erected, and was the one entered by the Crusaders, walking barefoot, and singing jubilant songs, after their conquest in 1099. These walls stood till they were destroyed by fire in 1808. The present church was dedicated September 11, 1810. It cost nearly $3,000,000, of which about a million went for fees and bribes. The church, as it now stands, covers many alleged holy sites, including that of Calvary. It is occupied jointly by the Greeks, the Roman Catholics, and the Armenians, who do not always agree. Modern discoveries make it very probable that the site of the church was within the walls at the time of the Crucifixion, but the place will always command the reverent interest of Christians of all names.

The Rolling Stone.

In the Tombs of the Kings, north of Jerusalem, is found a vault with a rolling stone, fitted in a descending groove, and closing the door of the tomb. It is a thick flat disc, making the door secure, and requiring considerable strength to roll it away. It was probably such a stone that closed the door of Joseph's tomb.

The New Calvary.

Just north of Jerusalem is a green hill, exposing toward the city a rocky front with deep caverns, and somewhat resembling a skull. By many Christians it seems to supply the essential conditions for a reproduction of the scenes of the Crucifixion, and there are not a few scholars who believe it to have been the actual site of Calvary. Upon this spot a number of notable services have been held by American and other tourists, and several prominent American ministers have preached there. The place is sometimes called "Gordon's Calvary" from the firm belief of General Gordon that this was the actual site of Calvary. The place should not bear the name of any man; it is Christ's Calvary, or no man's. The foremost living defender of the authenticity of this spot is Selah Merrill, U. S. Consul at Jerusalem. It is this place which enables the reverent visitor to make real in his imagination the tragedy of the Gospels, and to say with a feeling of verisimilitude,

"There is a green hill far away
Without a city wall,
Where the dear Lord was crucified
Who died to save us all."

Below this hill is a garden, and in the garden a rock-hewn tomb. While there is no direct evidence establishing the authenticity of this tomb, it gives to the visitor a startling suggestion of reality.

Jewish Burial.

Coffins were unknown among the Jews. The dead were prepared for burial by washing the body, anointing it with aromatic ointments and wrapping it in linen cloths with spices. The hands and feet were bound with grave cloths, and the face with a napkin.

The graves were of various descriptions. Sometimes, as with us, they were dug in the earth, and this is the present custom of the Eastern Jews. Caves were often used for this purpose. And the most desirable sepulchres were hewn out in the rock and provided with shelves upon which the bodies would be laid. A family might use such a tomb for many generations. Such artificial caves are to be found all over Palestine. A stone would be used to close the opening, often rolling in a groove prepared for it, in order to protect the tomb from robbers or wild beasts.

The Jews were most punctilious in the matter of the burial of the dead, and, while the Romans were willing to leave their crucified slaves to be devoured as carrion, the Jews would give to even the meanest some sepulture.

The Days of the Passion in Art.

The Passion was not a favorite theme in the earliest Christian art. The Council of Constantinople, 691, may be regarded as the beginning of legitimate attempts to render the Passion in art. There followed ages in which the artists found it their favorite theme. Durer, and others after him, made two separate series, called "The Little Passion" and "The Larger Passion." The subject is too large for treatment here. A satisfactory history, with list of the most noted paintings, will be found in "The Life of our Lord in Art," by Miss Estelle M. Hurll.

The Story of Saturday

April 8, 30 A. D.

Only one evangelist records one incident upon the sad day after the crucifixion. Matthew notes that the chief priests and the Pharisees, fearing an attempt to steal the body of Jesus, obtained Pilate's permission to place a guard over the sepulchre.

There was little need of such precaution. The disciples had doubtless gathered together after their first panic and probably spent the gloomy Sabbath in that same upper room where the Passover had been eaten. They would have little to say to one another, only the repeated words of grief that no one heeds. They had no plans for the future. What could they plan, when all the hopes of eager months were dead? It is an unrecorded day, for no evangelist could chronicle dull gloom and sadness.

It is not difficult to realize how the women spent that day. It was Sabbath, and work could not be done. But there were still last offices of love to be rendered to the body of him whom they had loved and lost. The preparation for sepulture had been hurried, owing to the rapid coming of the Sabbath on the Friday evening. There were spices and ointments for embalming to be carried to the tomb as soon as Sabbath should be past. And so they waited. And no chronicle has told us of the hopeless and eventless waiting of the women on that day.

And no word is told us of Jesus on that Saturday. His body lay in the niche in Joseph's tomb where they had laid him. And that is all we know.

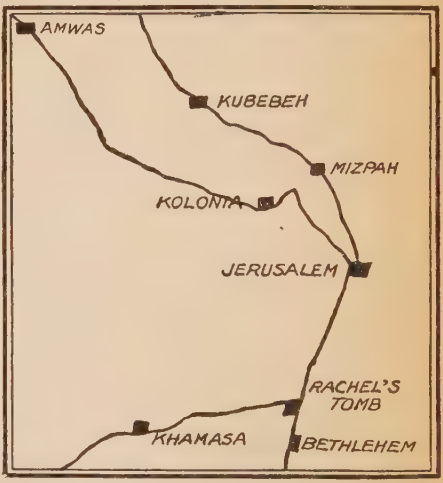
The Story of Easter Sunday

April 9, 30 A. D.

We do not need a harmony of the resurrection appearances of Jesus. There was no reporter with a primary chronologic interest on that first Easter day. It is to be expected that from disciples, whose sadness was changed so wondrously into exultant joy, there should come a series of impressions rather than careful complementary narratives. The first incident recorded is the great earthquake and the descent of the angel, who rolled away the stone from before the sepulchre, while the soldiers were stricken with deadly fear. Mary Magdalene and the other women are mentioned as going together to the tomb to embalm the body of the Lord. But it seems clear that Mary first found the tomb empty and informed Peter and John, who hastened to verify her tidings. And it was to Mary that Jesus first appeared. Next he seems to have appeared to the women. There is reference to an appearance of the Lord to Peter, but no account of that first meeting since the denial in the High Priest's palace has been given to us. In the afternoon, to the two disciples walking to Emmaus, Jesus appeared, but was not recognized until, accepting their hospitality, he himself took the place of host and blessed the bread and broke it. They returned immediately to Jerusalem and found the disciples earnestly discussing the wondrous news. And while they added their testimony to Peter's, Jesus appeared among them, speaking peace, assuring them of his reality, and imparting to them the Holy Spirit.

The Journey to Emmaus.

Emmaus was 60 stadia from Jerusalem, a distance of 6¾ miles (Luke 24:13). The name is found in the village of Amwas, on the main road to Jaffa, known in the middle ages as Nicopolis, but this is 196 stadia from Jerusalem. Amwas, however, on account of its name, was identified with Emmaus as early as the time of Eusebius and Jerome, both of whom believed this to have been the place of our Lord's twilight visit. Kolonia, which is commonly visited as Emmaus by tourists in Jerusalem, is only 34 stadia distant. Kubebeh is 64 stadia, but the tradition in its favor goes back only to the 15th century. Comparatively late research has found the name, and at the distance given by Luke, in Khamasa, which lies south-west of Jerusalem, nearly west from Bethlehem. A number of recent scholars are inclined to agree upon this as the site most nearly in accord with the condi-



tions of the Scripture narrative. The outline map gives the relative distances and directions of these four places.

The Narratives of the Resurrection.

All of the evangelists record that the tomb was found empty on the Easter morning. Matthew states that the two Marys found an angel, who had rolled away the stone, who showed them the vacant place where Jesus had lain, and who commissioned them to tell the disciples to meet the Lord in Galilee. Mark adds Salome as a third woman and relates substantially the same narrative. Luke says that there were also other women and likewise gives the words of an angel who sends the women to the disciples. He adds that Peter came to see, and found the tomb empty. John records that Mary Magdalene came to the tomb, saw the stone removed, went immediately to the disciples, and that Peter and John came and found the body gone, but the linen cloths upon the rock where the body had been laid. John adds that Mary remained weeping at the tomb, saw two angels within where the body had been laid, and presently saw Jesus, who sent her to his disciples. Matthew relates that Jesus met the two Marys as they were going to tell the disciples.

Luke alone gives the account of the appearance of the two who were going to Emmaus. He relates that after these two had returned to the eleven at Jerusalem Jesus appeared to them all. John has a clearly parallel narrative, except that he specifies that Thomas was not present, and records another appearance a week later, especially designed for Thomas. Luke records no further appearances after the Easter Day, but passes immediately to the final words of Jesus and to the As-

cension. We owe to him, however, in the beginning of the Book of Acts, the statement of the forty days.

John relates the appearance to the seven fishermen in Galilee, and Matthew the appearance to the eleven on a mountain.

It is not, of course, possible to make a complete harmonization of these narratives. As nearly as that is possible it has been done in the continuous story.

The Marys at the Crucifixion.

The name Mary was very popular in the time of Christ, probably because of the affection of the people for the memory of Mariamne, the Maccabæan princess, wife of Herod, and cruelly murdered by him. Beside Mary, the mother of Jesus, and "the other Mary" who appears to have been the wife of Cleopas and mother of James, Mary of Magdala was present among the women at the tomb of Jesus. There is no sufficient reason to believe that this Mary, the first witness to the resurrection, had ever been an abandoned woman. Beside these Marys, another, the sister of Martha, was not far away. Other women of the same name appear in the Acts and Epistles, one of whom is known to us as the mother of Mark, the evangelist, her home was in Jerusalem, and was a meeting place for Christians. (Acts 12: 12).

Easter.

Many of the northern nations celebrated the vernal equinox as a time of festivity and cheer. The name "Easter" was given by the early Saxons to a festival in honor of the goddess of spring. Some features of the common celebration may be traced to this Teutonic origin. There is a peculiar fitness in celebrating the resurrection of the Lord of the earth in that season when earth wears its resurrection robe of green.

The early Christians celebrated Easter with solemn and joyous services; it was a day of unalloyed Christian gladness. No requirement was given by Christ or the apostles; the day has been gladly observed by the Church as one of uncompelled rejoicing. The Roman Catholic, Greek and Protestant Episcopal churches make it a matter of ecclesiastical rule, and the non-liturgical churches more and more universally enter into its celebration. In some parts of the Greek Church, friends meeting on Easter morning greet each other with the words, "The Lord is risen!" To which the customary answer is: "He is risen indeed!" In all Christian lands churches of every name on that day are specially adorned with flowers and other emblems of life and hope, and their worship is enriched with songs and anthems of triumphant faith.

The Date of Easter.

Jesus rose on the Sunday after the full moon of the vernal equinox—a time we are able to fix by the Feast of the Jewish Passover. The anniversary of our Lord's resurrection is reckoned not according to the civil calendar, but by the Jewish religious calendar, which was celebrated from the 14th to the 21st of the Jewish month Nisan, a month corresponding to the latter part of March and the first part of April. There was some difference of practice among the early Christians, and some sharp controversy. To settle these the Council of Nice (A. D. 325) decreed that Easter should be celebrated the first Sunday after the first full moon following the vernal equinox, and this decree has been followed by the general practice of the church. The equinox always falling on March 21st, the first full moon following may be in the night of March 21st–22d, and the Sunday after may be as early as March

22d. But a whole lunar month, less one day, may pass after the equinox before a Sunday following a full moon, and so Easter may be as late as April 25th. Between these extremes called "the Easter limits" the date varies from year to year. The Oriental churches, in Russia, Greece, and elsewhere, still observe the unreformed calendar, and their Easter therefore falls sometimes before and sometimes after that of the Western Church, though sometimes the two coincide.

The Easter Egg.

The use of the egg at Easter time is doubtless to be attributed to the high regard in which it was held among many nations as the symbol of life.

The Easter Lily.

The lily has always been highly regarded in the Church. Jesus said "Consider the lilies." The white lily is the symbol of purity. There is a peculiar fitness in the choice of this flower as an Easter emblem. Its bulb is hidden in the earth, and waits the coming of the Easter season to spring forth and blossom. Beautiful in itself it is still more beautiful in its sacred significance.

Thomas was not present when Jesus appeared to the disciples on the Easter evening. He could not believe the report they gave him, and insisted that he must have ocular proof. It was a week afterwards when they were all together, probably in the same upper room, which may have become their meeting place, Jesus again appeared, offered to Thomas the proofs he sought, and was gladly acknowledged by the happy disciple.

The disciples left Jerusalem for Galilee, their own country. They had no settled plan and Peter suggested a night at the old fishing trade. Six others who were present agreed to join him. As on a memorable night before, the labor of the fishermen was unrewarded. Jesus appeared to them on the beach in the morning and directed them so to cast their nets that they took a mighty catch. They had not recognized him, but John guessed it was the Lord. Peter not waiting for the boat to reach the land leapt into the water to meet the Master. Thrice he had betrayed him, now thrice Jesus gave him opportunity to testify his love, and thrice to receive a commission of service.

Again in Galilee Jesus appeared to the eleven upon a mountain. He assured them of his divine authority and gave them the Great Commission to disciple the nations.

The last appearance of Jesus is placed by Luke in Jerusalem. The disciples would return there to wait for the Pentecostal blessing. Jesus bade them wait for the promise of the Father, then led them out once more on the familiar road toward Bethany, and in the act of blessing them ascended out of their sight. The eleven returned to Jerusalem with joy, and recognized that the resurrection appearances of Jesus were ended.

Lent.

Lent is the forty days (excluding Sundays) beginning with "Ash Wednesday" and ending with Easter. The name is derived from a German word meaning "Spring." It has no Biblical authority, but is employed by increasing numbers of Christians and churches as a period profitable for meditation, self-denial and prayer. Originally the fast was forty hours—"the time between the Crucifixion and the rising." But gradually these forty hours became forty days, "from the cases of Moses, Elijah and our Lord." These fasts had no connection with the resurrection. Gregory the Great gives six weeks to "Lent," or thirty-six days, as the Sundays were not fast days. When the four days were added is not known. Layard alleges that a Lent of forty days "in the spring of the year" is kept by the Yezidis or pagan Devil worshipers of Koordistan—inherited from the Babylonians. Humboldt says that pagan Mexicans began, after the vernal equinox, "a solemn fast for forty days in honor of the sun." It is probable that other nations have similar customs.

The Eight Days After.

Eight days means of course the eighth day, that is a week. It was the Jewish usage, which is seen again in the statement that Jesus rose from the dead "after three days." The disciples were clearly assembled together on the Sunday after the Easter Sunday. Perhaps this is the first faint beginning of the Christian Lord's Day, to be kept forever by Christendom.

The Stigmata.

It is perhaps the emphasis upon the wounds of Jesus in the narration of the doubt of Thomas that caused the church of the later years to speak so much of them. The extraordinary, and apparently well authenticated, experience of St. Francis of Assisi must have come from a prolonged dwelling upon the thought. He saw the crucified Saviour in a vision, and when he woke from the trance he found himself marked on hands and feet with the marks (stigmata) of crucifixion. Several women in later times have experienced what may be called a stigmata neuropathy.

Fishing on the Sea of Galilee.

The waters of this beautiful lake abound in excellent fish of many varieties. In New Testament times there was no monopoly, as there is now under the Turkish rule, and a large population was engaged in fishing. The numerous prosperous towns about the lake and in the surrounding country made the trade a profitable one. Its importance is indicated by the name of the city Bethsaida, "House of Fish." Fishing as a sport is quite unknown in ancient Galilee. It was pursued as a business. Small nets and hooks were used, and sometimes spearing was the method of the catch. But generally the seine was employed. The two methods of seining are indicated in Luke (5:4–9) and in Matthew (13:48). It is evidently the former that was used by Peter and his companions. The net would be let down into the deep water and after encircling a considerable space would be hauled into the boat with the fish. The fishermen generally worked at night and wore only the cloth about the waist, which is the meaning of the term "naked."

The Fish as a Symbol.

The fish was one of the earliest of mystic Christian emblems. Whether as an esoteric reference to baptism, or because the first disciples were fishermen, it soon suggested itself to the persecuted people as a sign by which they could make themselves known to each other. The ancients were far more attentive than we to acrostic readings and mystic signs. Many scholars believe that the fish in early Christian usage either was originally, or in time became, an epitomized confession of faith, its five letters, ΙΧΘΥΣ standing for the words, "Jesus Christ, God's Son, Saviour," thus:

Ἰησοῦς
Χριστὸς
Θεοῦ
Ὑιὸς
Σωτήρ

Harmony and Chronology of His Last Week.

For the convenience of teachers and students who desire to compare the accounts in the Four Gospels, the following tables are compiled, giving all passages relating the events in the Passion and Resurrection of our Lord, with the generally accepted dates in terms of modern chronology. The departure from Galilee (Matt. 19:1; Mark 10:1; Luke 9:1) is supposed to have occurred in the autumn of A. D. 29. The Peræan Ministry (Luke 10–19, John 7–11) is supposed to have occupied the time from October, A. D. 29, to April 1, A. D. 30. The passover, celebrated on the Thursday of the full moon of the vernal equinox, occurred in the year 30 on the 14th day of the month Nisan, or April 6.

His Last Year

With Itinerary of His Journeys and The Seven Lessons of the Cross.

		Matt.	Mark.	Luke.	John.
1.	Journey into Northern Galilee, Spring of 29.				
	Region of Tyre and Sidon	15:21-28	7:24-30		
2.	Return through Decapolis, East Side of Lake	15:29-31	7:31-37		
	Feeding of Five Thousand	15:32-38	8: 1- 9		
3.	The Lake Crossed—Demand for a Sign	15:39-16:4	8:10-13		
4.	Lake Recrossed near Bethsaida, Blind Man Healed	16: 5-12	8:14-26		
5.	Region of Cæsaræa Philippi—Peter's Confession	16:13-20	8:27-30	9:18-21	
	†First Lesson of the Cross (At Cæsaræa Philippi.)	16:21-28	8:31-9:1	9:22-27	
	The Transfiguration	17: 1-13	9: 2-13	9:28-38	
	The Demoniac Boy	17:14-20	9:14-29	9:37-43	
	†Second Lesson of the Cross (At the Transfiguration.)	17:22-23	9:30-32	9:43-45	
6.	To Capernaum—Jesus pays tax and discourses on Humility and Prayer	17:24-18:35	9:33-50	9:46-50	
7.	To Jerusalem—Feast of Tabernacles—Autumn of 29				Chs. 7-8
8-9.	To Galilee and Back to Bethany and Jerusalem for the Feast of Dedication, December 29.	19:1, 2, 8:18-22:11-20-30		9:51–10:42 Chs. 11–17:10	Chs. 9-10
10.	To Peræa				
11.	To Bethany—Raising of Lazarus				11: 1-46
12.	To Ephraim				11:47-54
13.	To Jericho	19:3–20-34	10:2-52	17:19–19:28	
	†Third Lesson of the Cross (On the Way to Jericho.)	20:17-19	10:32-34	18:31-34	
	†Fourth Lesson of the Cross (To James, John and the Other Disciples.)	20:20-28	10:35-45		
14.	To Bethany	26:6	14:3	19:28	11:55-12:1
	†Fifth Lesson of the Cross (The Anointing at Bethany.)	26: 6-13	14: 3- 9		11:55-12:11
15.	To Jerusalem—Triumphal Entry	21: 1-11	11: 1-11	19:29-44	12:12-19
	†Sixth Lesson of the Cross (The Gentiles Seeking Jesus.)				12:20-36
	†Seventh Lesson of the Cross (The Upper Room.)	26:26-30	14:22-26	19:19-20	13:31 seq.

Harmony of the Gospel Narratives of Our Lord's Passion

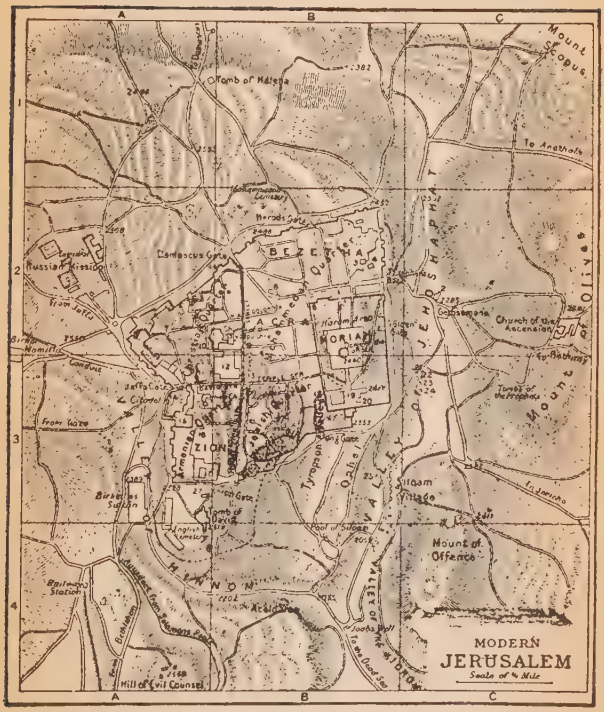
	Matt.	Mark.	Luke.	John.
The Shadow of the Cross				
The Sons of Thunder	20:17-19	10:32-34	18:31-34	
The Blind Men of Jericho	20:20-28	10:35-45		
The Visit to Zacchæus	20:29-34	10:46-52		
The Parable of the Pounds			18:35-45	
Going up to Jerusalem			19: 1-10	
The Feast at Bethany			17:11-28	
PALM SUNDAY—DAY OF TRIUMPH. April 2.	26: 6-13	14: 3- 9		11:55-12:1-11
The Triumphal Entry				
MONDAY—DAY OF AUTHORITY. April 3.	21: 1-11	11: 1-11	19:29-44	12:12-19
The Cursing of the Fig Tree	21:18-19	11:12-14		
The Cleansing of the Temple	21:12-17	11:15-19	19:45-48	
TUESDAY—DAY OF CONTROVERSY. April 4.				
The Lesson from the Withered Fig Tree	21:20-22	11:20-26		
The Challenge of Christ's Authority	21:23-27	11:27-33	20: 1- 8	
Three Warning Parables.				
(a) the two sons	21:28-32			
(b) the wicked husbandmen	21:33-46	12: 1-11	20: 9-19	
(c) the marriage of the king's son	22: 1-14			
Three Hostile Questions asked of Jesus.				
(a) tribute to Cæsar	22:15-22	12:13-17	20:20-26	
(b) concerning the resurrection	22:23-33	12:18-27	20:27-40	
(c) the greatest commandment	22:34-40	12:28-34		
The Unanswerable Question of Jesus	22:41-46	12:35-37	20:41-44	
Discourse of Jesus against the Scribes and Pharisees	23: 1-39	12:38-40	20:45-47	
The Widow's Two Mites		12:41-44	21: 1- 4	
The Gentiles Seek Jesus				12:20-36
The Jews Reject Jesus				12:37-50
Discourse Concerning the Future	24: 1-50Ch.	13:1-37	21: 5-38	
Three Lessons to the Disciples.				
(a) the parable of the ten virgins	25: 1-13			
(b) the parable of the talents	25:14-50			
(c) the judgment scene	26:31-36			
The Conspiracy against Jesus	20:1-5, 14-16	14:1,2,10,11	22: 1- 6	
WEDNESDAY—DAY OF RETIREMENT. April 5.				

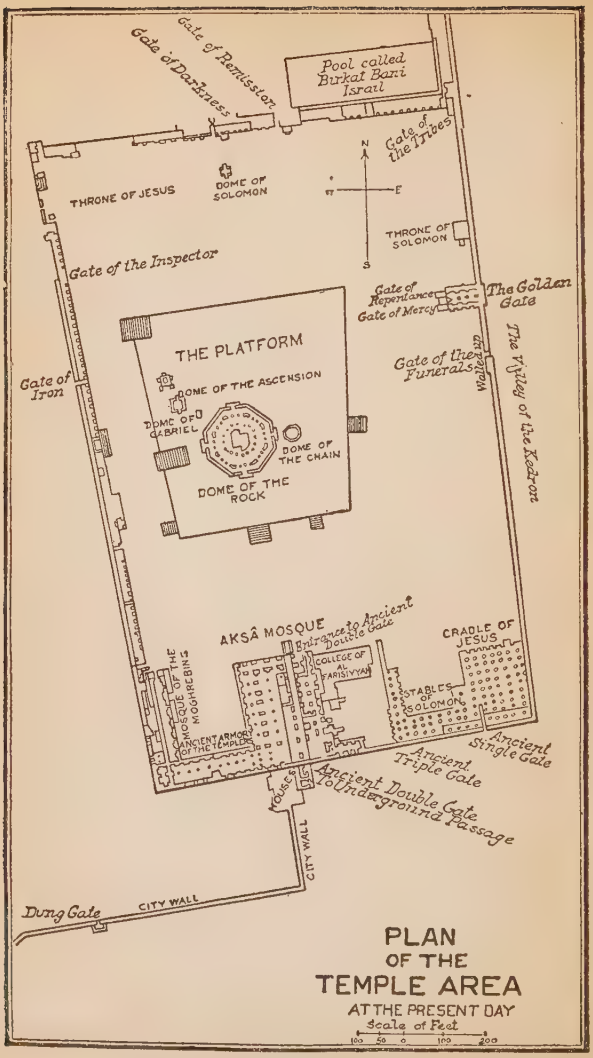
THURSDAY—THE DAY OF FELLOWSHIP. April 6.				
Preparation for the Passover				
Strife among the Disciples	26:17-19	14:12-16	22: 7-13	
Jesus Washing the Disciples' Feet			22:24-30	
The Betrayer Pointed Out			22:21	13: 1-20
The Lord's Supper	26:21-25	14:18-27	21:21-23	
The Farewell Conversation	26:20, 26-30	14:17, 22-26	22:14, 19-20	
The Intercessory Prayer				13:31–16:33
FRIDAY—THE DAY OF SUFFERING. April 7.				17:1-26
The Agony in Gethsemane (1–2 a. m.)	26:30, 36:46	14:26, 32-42	22:39-46	18:1
The Betrayal and Arrest	26:47-56	14:43-52	22:47-53	18:2-12
The Trial before the Jewish Authorities (2-6 a. m.)	26:57–27:10	14:53-65	22:54	18:13-27
The Remorse of Judas	26:69-75	14:66-72	22:55-62	
The Trial before Pilate (6–9 a. m.)	27: 3-10			
Jesus before Herod	27:2, 11-14	15: 1-5	23: 1-5	18:25-35
The Trial before Pilate Resumed			23: 6-17	
The Sorrowful Way	27:15-34	15: 6-20	23:13-25	18-39-19:16
The Crucifixion (9 a. m.–3 p. m.)	27:32	15:21	23:26-32	19:16-17
The Burial (3-6 p. m.)	27:33-56	15:22-41	23:33-49	19:18-37
SATURDAY—THE DAY OF SILENCE AND SORROW. April 8.	27:57-61	15:42-47	23:50-56	19:38-42
The Watch at the Tomb	27:62-66			
SUNDAY—DAY OF RESURRECTION April 9.				
The Earthquake				
The Empty Tomb	28: 2- 3			
The Appearance to Mary				20: 1-10
The Appearance to the Women			23:56-24:12	20:11-18
Report of the Watch	28: 1-10	16: 1-11		
The Appearance at Emmaus	28:11-15			
The Appearance to the Disciples		16:12-13	24:13-35	
AFTER THE RESURRECTION DAY.		16:14	24:36-43	20:19-25
The Appearance to the Disciples and to Thomas (Sunday, April 16)				
The Appearance to the Seven by the Sea				20:26-29
The Appearance to the Eleven on the Mountain				[21: 1-24
The Last Appearance and Ascension, (Thursday, May 15)	28:16-20	16:15-18		
		16:19-20	24:44-53	

A Hundred Easters

The following table shows on what date Easter Sunday will occur in each year for a hundred years.

1906	April 15	1941	April 13	1976	April 18
1907	March 31	1942	April 5	1977	April 10
1908	April 19	1943	April 25	1978	March 26
1909	April 11	1944	April 9	1979	April 15
1910	March 27	1945	April 1	1980	April 6
1911	April 16	1946	April 21	1981	April 19
1912	April 7	1947	April 6	1982	April 11
1913	March 23	1948	March 28	1983	April 3
1914	April 12	1949	April 17	1984	April 22
1915	April 4	1950	April 9	1985	April 7
1916	April 23	1951	March 25	1986	March 30
1917	April 8	1952	April 13	1987	April 19
1918	March 31	1953	April 5	1988	April 3
1919	April 20	1954	April 18	1989	March 26
1920	April 4	1955	April 10	1990	April 15
1921	March 27	1956	April 1	1991	March 31
1922	April 16	1957	April 21	1992	April 19
1923	April 1	1958	April 6	1993	April 11
1924	April 20	1959	March 29	1994	April 3
1925	April 12	1960	April. 17	1995	April 16
1926	April 4	1961	April 2	1996	April 7
1927	April 17	1962	April 22	1997	March 30
1928	April 8	1963	April 14	1998	April 12
1929	March 31	1964	March 29	1999	April 4
1930	April 20	1965	April 18	2000	April 23
1931	April 5	1966	April 10	2001	April 15
1932	March 27	1967	March 26	2002	March 31
1933	April 16	1968	April 14	2003	April 20
1934	April 1	1969	April 6	2004	April 11
1935	April 21	1970	March 29	2005	March 27
1936	April 12	1971	April 11	2006	April 16
1937	March 28	1972	April 2	2007	April 8
1938	April 17	1973	April 22	2008	March 23
1939	April 9	1974	April 14	2009	April 12
1940	March 24	1975	March 30	2010	April 4


MODERN
JERUSALEM
Scale of ¼ Mile
Mount Scopus
Tomb of Helena
To Anathoth
Herods Gate
Damascus Gate
Russian Mission
From Jaffa
Gethsemane
Church of the Ascension
Mount of Olives
To Bethany
Tombs of the Prophets
Citadel
From Gaza
Tyropoeon
Siloam Village
To Jericho
Mount of Offence
Tomb of David
Bazaar
Jaffa Gate
Hill of Evil Counsel
Valley of Hinnom
Valley of Jehoshaphat
Valley of Kidron
Dead Sea


Gate of Remission
Gate of Darkness
Pool called Birkat Bani Israil
Gate of the Tribes
N
E
S
W
THRONE OF JESUS
DOME OF SOLOMON
THRONE OF SOLOMON
Gate of the Inspector
Gate of Repentance
Gate of Mercy
The Golden Gate
THE PLATFORM
Gate of the Funerals
Walled up
The Valley of the Kedron
Gate of Iron
DOME OF THE ASCENSION
DOME OF GABRIEL
DOME OF THE CHAIN
DOME OF THE ROCK
AKSÂ MOSQUE
Entrance to Ancient Double Gate
CRADLE OF JESUS
MOSQUE OF THE MOOREBINS
COLLEGE OF AL FARISIYYAH
STABLES OF SOLOMON
ANCIENT ARMORY OF THE TEMPLERS
Ancient Single Gate
Ancient Triple Gate
Ancient Double Gate
Underground Passage
CITY WALL
Dung Gate
CITY WALL
PLAN
OF THE
TEMPLE AREA
AT THE PRESENT DAY
Scale of Feet
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